



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

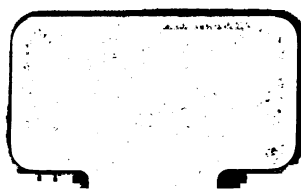
Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>



February 1.]

HINTS
ON
LAY COOPERATION.

A COLLECTION OF DOCUMENTS
SHOWING HOW
COOPERATION OF CLERGY AND LAITY
MAY BE CONVENIENTLY OBTAINED;
THE SYNODS OF THE CLERGY REMAINING INTACT;
AND
THE ROYAL SUPREMACY INVIOULATE.

BY
HENRY HOARE, Esq.,
CHAIRMAN OF THE
SOCIETY FOR THE REVIVAL OF CONVOCATION.

LONDON:
FRANCIS AND JOHN RIVINGTON.
1858.

Printed by A. D. Mills, 11, Crane Court, Fleet Street.

1225 . e . $\frac{7}{1}$

February 1.]

HINTS
ON
LAY COOPERATION.

A COLLECTION OF DOCUMENTS
SHOWING HOW
COOPERATION OF CLERGY AND LAITY
MAY BE CONVENIENTLY OBTAINED;
THE SYNODS OF THE CLERGY REMAINING INTACT,
AND
THE ROYAL SUPREMACY INVIOLETE.

BY
HENRY HOARE, Esq.,
CHAIRMAN OF THE
SOCIETY FOR THE REVIVAL OF CONVOCATION.

LONDON:
FRANCIS AND JOHN RIVINGTON.

1858.

LONDON:
A. D. MILLS, PRINTER, CRANE COURT, FLEET STREET.



DEDICATION.

STAPLEHURST, KENT,

Thursday, March 19, 1857.

To the Most Rev. JOHN BIRD, Lord Archbishop of CANTERBURY, Primate of ALL ENGLAND, and Metropolitan.

MOST REV. AND DEAR LORD ARCHBISHOP:

It is with no ordinary feelings of respect and reverence, to say nothing of gratitude for numerous acts of kindness, during the progress of the Convocation movement, that I approach your Grace.

In this Province Convocation is now revived ; the manner 5
of its action, whether deliberative, or legislative, is defined by Statute* ;—the former depending to a great extent on its own will and pleasure, the latter entirely on that of others. Such are the exigencies of the times,—such the menacing attitude assumed by the various enemies of the Crown, of our social institutions, of our Church, and even of Christianity itself,—that 10
defensive measures, involving united action among Churchmen of all orders and degrees, seem specially called for. Simple as is the idea of such action, it has yet to be realized. Your Grace is aware that a safe and easy mode of carrying it out has 15
been already set on foot in the Deanery of Sutton, in which

* The Act 25 Hen. VIII. c. 19. See page vii, lines 21 to 24 ; also page 190 (Note).

this Parish is situate ; and the history and details of the experiment are submitted in the course of the following pages, which I have the privilege of dedicating to you.

They commence with a Report of Proceedings at an influential
 5 Meeting of nearly seventy Clergy, assembled in the Cathedral Library at Chichester, in the month of December, 1853, to which are added an Appendix, and several Numbers of Correspondence.*

The former two Documents have gone through several Editions, of 250 copies each, which have been privately disposed
 10 of; and, whilst small and unimportant alterations have been made, due to the ventilation and development of the subject, it is satisfactory on many accounts to be able to state that the original substance remains intact.

15 Of the latter it may suffice to say, that the various Letters are a selection from an extensive Correspondence with Clergy and laity more or less concerned in the movement. Those of earlier date have been communicated to the members of the Convocation Society ; but the greater proportion have not been put into cir-
 20 culation at all. It may be objected, that there is a certain amount of repetition; but it seemed allowable to disregard this circumstance, and undesirable to alter the Letters, to any material extent, in the way of suppressing such passages as might seem objectionable, whether as savouring of repetition, or for other
 25 more weighty reasons. They are therefore presented, both in order and in substance, as they were actually written at the time,—subject only to unimportant corrections.

It might, possibly, have seemed wiser to suppress all mention, as well of the little mistakes and misconceptions which have oc-
 30 curred, as of the correction thereof, and merely to give the results ; indeed it may be thought that I am going out of my way to put into men's minds ideas which are unwholesome, or even mis-

* Any of these Numbers may be had separately, on application at the Office of the Convocation Society, No. 39, Essex-street, Strand.

chievous. The truth, however, is, that the ideas themselves are sufficiently rife already ; besides which, I think that any suppression of facts connected with this Diocese might involve some danger of Plans being proposed for adoption in others, which it is now clearly seen should be avoided; nay, perhaps, of 5 their being even adopted as an amendment on the very Plan itself, which has been set on foot here. With your Grace's permission, therefore, I think it best to give the full particulars without abridgment.

Let me observe that when, in June last, I sought your Grace's 10 permission to lay before the Clergy of the Archdeaconry of Maidstone so definite a proposal as that contained in my Letter to Canon Champneys,* I felt bound to guard not only myself, but also your Grace, from being committed to details. My Letter to the Clergy of the Deanery of Sutton,† eight days after the date of your 15 Grace's condescending reply ‡ to my application, made through Mr. Ottaway, clearly indicated a consciousness that whenever an actual beginning should be made of "measures tending to give "greater reality to existing arrangements," objections to details were to be expected ; although no such objections had then 20 occurred, either to myself, or, so far as I was aware, to others. But, doubtless, your Grace would find the same comfort and protection which I experienced myself, in the consideration that any such "actual beginning of measures" would take place under the auspices of an Archdeacon never charged with 25 want of caution, as well as of the Clergy of Sutton Deanery; a body of men whose opinions embrace as much variety of religious views as is ordinarily found within the ample bosom of our Church. Whilst thankfully recording the kind and candid expression of opinion which fell from your Grace at 30 that time, and which would necessarily have great weight, I do not desire to invest it with an undue measure of importance.

* See pages 157 to 160.

† See page 157.

‡ See page 176.

In Parliamenta y language, the permission which I received from your Grace amounted to no more than leave to bring in a Bill : I was not in a position to ask for so much as a first reading.

I have the honour to be,

My dear Lord, with the highest respect,

Your Grace's very humble

and obliged servant,

HENRY HOARE.

P.S., December, 1857.—Since I first addressed your Grace, a
 5 Committee of the Lower House of Convocation has reported on the lay question; and their Report,* combined with circumstances within my knowledge, is amply suggestive with reference to practical action. Such action, to be permanent and beneficial, must needs be safe; and, further, must needs have the support
 10 of leading men among the Clergy. That is probably enough for me to say here, to your Grace, in order to satisfy the demands of caution; which having been done, let me add, that the one measure to which I allude is the assembling of Ruridecanal Synods or Chapters, with Special or Intercalary Consulting
 15 Committees† of those bodies, appointed by the Clergy for the reception of invited laymen.

* See pages 230 to 233.

† See page 76 (Note).

TO THE READER.

The advanced position of the Synodal question seems to require the correction of various passages to be found among the following pages, made public for the first time in December, 1857. Since the unmistakeable expression of opinion in the Lower House, on occasion of the debate on Canon Seymour's Motion, 5 in February, 1857, the passages to which I allude have become in a manner abnormal; so that they require to be perused with caution. For the reasons given, however, I prefer to present them in their original condition; and not to alter the text. Certain passages may be mentioned, against which the reader 10 is requested to put a mark. (See pages ix. to xi.)

With the sentiments of my Correspondents, as expressed by themselves, I do not interfere; it will, I trust, be felt that any responsibility in regard to printing them, as well as in regard to any words that I have myself used, has now been fully met. 15

Over and above all these *Corrigenda*, I think it right to say, making use of a legal expression, that my work * must be received "without prejudice;" for it is almost unavoidable that legal or other inaccuracies should exist, and so far from deprecating their discovery, there is nothing which I more 20 earnestly desire. At the same time, I think it scarcely too much to say that I doubt whether there is a lawyer living who fully understands the Act of Submission.† Its difficulty is on all hands admitted.

* See page 4, Postscript. Let me here say that the object aimed at throughout the work has not been to prepare an elaborate argument, but to present a collection of opinions, with a view to some practical result, involving, more or less, the united action of the whole Church, laity as well as Clergy. Furthermore, the necessity for such action is taken for granted. See page 75 (Note).

† See pages iii, 190 (Note).

CHICHESTER ADDRESS.

(Corrigenda.)

Page 7, line 21 ; page 11, lines 23 to 27.

Page 12, lines 1 to 12. Mr. Joyce, one of the Proctors for the Diocese of Hereford, and the learned author of an instructive and interesting work on the Synods of the English Church, objected to the use of language which he thought liable, if not likely, to be misunderstood, as favouring the introduction of a lay element into Convocation. The same objection was taken in the Archdeaconry of Surrey. In signing a Petition so worded, my own avowed desire was, that Convocation should consider the question, and set our minds at rest. At length it was understood, that the Members of the Upper House were, without exception, opposed to the introduction of laity into Convocation, or into any joint assembly with themselves. In addition to this, the Lower House elected A. D. 1852 having in February, 1857, refused even to allow Canon Seymour's Motion* to be put from the chair,—and that subsequently elected, viz., A. D. 1857, having appointed a Committee to consider the question,—the Report of that Committee, presented in July, 1857, recommended that existing institutions should be left intact, and that individual laymen should be invited to give their attendance at Special Meetings of the Clergy of every Deanery. The wisdom of this recommendation, which has the effect of leaving future arrangements for further consideration, I heartily recognize; and this I say with no wish to remark upon other modes of action, whether in the United States, or in the Colonies.

* See pages 168, 169.

CHICHESTER ADDRESS.

(Corrigenda—continued.)

Page 12, line 42. The word "improve," used by Convocation itself in an Address to the Crown, whatever meaning it was intended to convey, had the effect of encouraging those who contemplated the introduction of the American system into the
5 Church of this country.

Page 13, lines 26, 27, 31, 32. This language was too strong to please some of the able men who took part in preparing the paper known by the name of Dr. Spry's Representation ; at the same time, it is, even now, safe, although doubtless open
10 to a construction which they would deem objectionable.

Page 14, lines 19, 20. This wording was left as guarded and general as possible, in order that it might be acceptable to men of various views in our Society.

Page 26, lines 36 to 41 ; pages 27 to 29. Reserve is now
15 unnecessary, the feeling of the Bishop of Chichester, and the rest of his Right Reverend Brethren, being, I believe, identical with that alluded to above, as having been distinctly manifested in the Lower House.

APPENDIX.

(Corrigenda.)

Page 39 (Note).

20 Page 46, lines 35 to 39 ; page 47, lines 1 to 3. This language had the effect of increasing our embarrassments, making a temporary reserve on my part the more necessary. In due time it became known that the language had been used without any intention so much as to allude to the lay question. See page 46, line 39, page 51 (Note), page 55, lines 35 to 37.

CORRESPONDENCE.

(Corrigenda.)

Page 53, lines 29 to 39 ; page 54, lines 1 to 26.

Page 58, lines 34 to 40 ; page 59, lines 1 to 6.

Page 62, lines 13 to 19 ; page 66, lines 11 to 16.

Page 70, lines 24 to 30 ; pages 71, 72.

There may be various ways equally safe, in which laymen, 5
 from this Parish, and from that, may reach the presence of the
 Clergy. What is really important is, that they should by
 some means reach it ; and it seems far better that they should be
 selected in some quiet, unobtrusive way, such as that in which the
 Sutton Deanery Consultees have been appointed, than that there 10
 should be any degree of excitement, and that a concourse of
 laity should be got up for the occasion,—whether limited or not,
 say, to Communicants, or, as the only lay office-bearers we have, -
 to Churchwardens.

Page 73, lines 28 to 30 ; page 75, lines 28 to 32. 15

Page 76, lines 26 to 32 ; page 77, lines 1 to 11.

Page 79, lines 27 to 29 ; page 82, lines 20 to 28.

Page 89, lines 26 to 29 ; page 90 ; page 91, lines 1 to 10.

Page 96, lines 12 to 26.

Page 105, lines 17 to 20. 20

Page 140, lines 27 to 35 ; pages 141, 142.

Page 154, lines 36 to 44 ; page 155, lines 1 to 21.

Page 159 ; page 160, lines 1 to 16 ; page 161, lines 11 to 39.

Page 165, lines 7 to 28.

Page 258, lines 21 to 28 ; *ibid.*, lines 35 to 40. 25

Page 259, lines 1 to 28.

TABLE OF CONTENTS.

REPORT.

	PAGE.
Dedication	4
Introduction—Origin of the Meeting	5
Sanction of the Convocation Society to such Meetings	7
Value of lay cooperation	7
Grounds on which the Society takes its stand	7
Desirableness of Synodal Action—Results to be anticipated	8
The English Convocations true Synods	9
Past Proceedings of the Convocation Society	11
Public Meeting of Churchmen against the Papal Aggression, convened in Freemason's Hall by the Metropolitan Church Union—First Public Petition to Convocation (Feb. 1851)	11
First and Second Petitions of the Convocation Society (Feb 1852 and Nov. 1852);—Reform of Convocation	11
Address of Convocation to the Crown in November, 1852;— Lay cooperation	12
Proposed Representation from the Lower House to the Upper;—Lay cooperation again referred to	12
Third Petition of the Convocation Society (Feb. 1854);— Reform of Convocation again referred to	13
Present Proceedings of the Convocation Society illustrated by a general review of the topics mentioned in its Third Petition, viz. :	
1. Progress of the Synodal Question	14
2. Discipline	15
3. Spread of Immorality and Irreligion	15
Practical value of Synodal Action	16
4. The Papal Aggression	17
Measures to be taken by Convocation for the Promotion of true Religion	18
Editor of 'The Home' on the Position of the Church	19
Testimony of Mr. Newland in the same direction	22
The Colonial Church	23
Call for Unity in the Church—Party Divisions	23

	PAGE
Present proceedings of the Convocation Society <i>(continued)</i> .	
Letter from a Country Clergyman	23
Revision of the Constitution of Convocation	25
Diocesan Synods	26
Introduction of laity	26
Conclusion—General Review of the Convocation Movement	30
The Measure of 1829	31
Progress of the Convocation Movement	31
Formation of the Society in November, 1850	32

APPENDIX TO THE TWELFTH EDITION.

Diocesan Sketch of the Convocation Society's action	35
Diocese of Canterbury—Archbishop's Charge	35
Archbishop's position in the Synod as Metropolitan	36
Diocese of London	37
Winchester, Bath and Wells, Chichester	38
Groundless imputation in reference to "Evangelical" Clergy	38
Dioceses of Ely, Exeter	40
Gloucester and Bristol, Hereford, Lichfield, Lincoln	40
Norwich, Oxford, Peterborough	41
Rochester, Salisbury, Worcester	41
The Welsh Dioceses	42
The Northern Province	42
Dioceses of York, Carlisle, Chester, Durham	42
Manchester, Ripon, Sodor and Man	43

POSTSCRIPT TO THE TWELFTH EDITION.

Proceedings of Convocation in February, 1854	46
Power of the Metropolitan—Extract from Lathbury	47
Further Proceedings of Convocation in 1854, 1855	48

CORRESPONDENCE.

No. I.

Hoare, H., Esq., to Bishop of Oxford.	50
Ditto to ditto	52
Ditto to ditto	59

No. II.

Ditto to Rev. J. Deedes	65
Ditto to Rev. A. J. Woodhouse	68
Ottaway, G. J., Esq., to H. Hoare, Esq.	73

	Page
Hoare, H., Esq., to Rev. W. M. H. Church . . .	76
Ditto to F. H. Dickinson, Esq.* . . .	78
Hoare, H. Esq., to Robt. Tooth, Esq. . . .	80

No. III.

Ditto to Rev. F. Vincent	81
Rules proposed for Decanal Synods	85
Tooth, R., Esq., to H. Hoare, Esq.	89
Hoare, H., Esq., to R. Tooth, Esq.	91
Reeves, Mr. T., to H. Hoare, Esq.	94
Tooth, R., Esq., to ditto	95

No. IV.

Hoare, H., Esq., to R. Tooth, Esq.	97
--	----

No. V.

Williams, Rev. R., to H. Hoare, Esq.	113
Ditto to ditto	119
Fourth Petition of the Convocation Society (February, 1856) .	119
Sweet, Rev. J. B., to H. Hoare, Esq.	121
Barlow Rev. J. J., to ditto	127
Hoare, H., Esq., to Rev. J. J. Barlow	138
Ditto to R. Tooth, Esq.	144

No. VI.

Ditto to Rev. J. V. Vincent	145
Vincent, Rev. J. V., to H. Hoare, Esq.	147
Hoare, H., Esq., to Wm. Deedes, Esq.	150
Ditto to Rev. D. Nihill	152
Ditto to Rev. F. Merewether	155
Ditto to Rev. W. W. Champneys	157
Punnett, P. S., Esq., to Churchwardens of Sutton Deanery .	162
Hoare, H., Esq., to P. S. Punnett, Esq.	162
Oxenden, Rev. A., to H. Hoare, Esq.	163
Hoare, H., Esq., to Rev. C. Williams	167
Ditto to Clergy of Sittingbourne Deanery	175
Ditto to G. J. Ottaway, Esq.	175
Canterbury, Archbishop of, to ditto	178

No. VII.

Hoare, H., Esq., to Rev. W. M. H. Church	177
Vincent, Rev. J. V., to Members of Convocation	178

* See pages 28 to 30 (Note).

	PAGE
Vincent, Rev. J. V., to Members of Convocation . . .	180
Hoare, H., Esq., to Rev. J. V. Vincent . . .	181
Ditto to Ven. Archdeacon Hone . . .	184
Ditto to Sir Geo. Grey, Bart.	189

No. VIII.

Kemp, Mr. T., to H. Hoare, Esq.	193
Hoare, H., Esq., to Rev. J. Lawrell . . .	196
Hughes, G. B., Esq., to H. Hoare, Esq. . .	198

No. IX.

Barlow, Rev. J. J., to Members of Committees . . .	209
Warren, Rev. C., to H. Hoare, Esq.	211
Copleston, Rev. W. J., to ditto	216
Hoare, H., Esq., to Rev. J. W. Joyce	218
Ditto to Rev. R. C. Pole	220
Vincent, Rev. J. V., to Ven. Archdeacon Denison . .	222

No. X.

Vincent, Rev. J. V., to Proctors	225
Hoare, H., Esq., to Robert Tooth, Esq. . . .	229
Tooth, R., Esq., to H. Hoare, Esq.	230
Report of Committee on Lay Cooperation . . .	230
Hoare, H., Esq., to R. Tooth, Esq.	240

No. XI.

Tooth, R., Esq., to H. Hoare, Esq.	241
Hoare, H., Esq., to R. Tooth, Esq.	242
Allen, Ven. Archdeacon, to H. Hoare, Esq. . .	247
Hoare, H., Esq., to Ven. Archdeacon Allen . . .	248
Ditto to Rev. F. Merewether	248
Speech of Rev. J. V. Vincent	250

No. XII.

Hoare, H., Esq., to Rev. H. Mackenzie	257
Punnett, P. S., Esq., to H. Hoare, Esq. . . .	260
Hoare, H., Esq., to P. S. Punnett, Esq. . . .	260
Ditto to ditto	262
Yalding Agricultural Association—Report of Annual Meeting	262
Lichfield Diocesan Church Calendar	266

February 1.]

ABRIDGED REPORT

OF

PROCEEDINGS AT A MEETING

AT

CHICHESTER.

BY

HENRY HOARE, Esq.,

CHAIRMAN OF THE

SOCIETY FOR THE REVIVAL OF CONVOCATION.

TWELFTH EDITION, CORRECTED.

With an Appendix.

LONDON:
1858.

TABLE OF CONTENTS.

REPORT.

	PAGE
Dedication	4
Introduction—Origin of the Meeting	5
Sanction of the Convocation Society to such Meetings	7
Value of lay cooperation	7
Grounds on which the Society takes its stand	7
Desirableness of Synodal Action—Results to be anticipated	8
The English Convocations true Synods	9
Past Proceedings of the Convocation Society	11
Public Meeting of Churchmen against the Papal Aggression, convened in Freemasons' Hall by the Metropolitan Church Union—First Public Petition to Convocation (Feb. 1851)	11
First and Second Petitions of the Convocation Society (Feb. 1852 and Nov. 1852) ;—Reform of Convocation	11
Address of Convocation to the Crown in November, 1852 ;— Lay cooperation	12
Proposed Representation from the Lower House to the Upper ;—Lay cooperation again referred to	12
Third Petition of the Convocation Society (Feb. 1854) ;— Reform of Convocation again referred to	13
Present Proceedings of the Convocation Society illustrated by a general review of the topics mentioned in its Third Petition, viz. :	
1. Progress of the Synodal Question	14
2. Discipline	15
3. Spread of Immorality and Irreligion	15
Practical value of Synodal Action	16
4. The Papal Aggression	17
Measures to be taken by Convocation for the Promotion of true Religion	18
Editor of 'The Home' on the Position of the Church	19
Testimony of Mr. Newland in the same direction	22
The Colonial Church	23
Call for Unity in the Church—Party Divisions	23

	Page
Present proceedings of the Convocation Society (<i>continued</i>).	
Letter from a Country Clergyman	23
Revision of the Constitution of Convocation	25
Diocesan Synods	26
Introduction of laity	26
Conclusion—General Review of the Convocation Movement	30
The Measure of 1829	31
Progress of the Convocation Movement	31
Formation of the Society in November, 1850	32

APPENDIX TO THE TWELFTH EDITION.

Diocesan Sketch of the Convocation Society's action	35
Diocese of Canterbury—Archbishop's Charge	35
Archbishop's position in the Synod as Metropolitan	36
Diocese of London	37
Winchester, Bath and Wells, Chichester	38
Groundless imputation in reference to "Evangelical" Clergy	38
Dioceses of Ely, Exeter	40
Gloucester and Bristol, Hereford, Lichfield, Lincoln	40
Norwich, Oxford, Peterborough	41
Rochester, Salisbury, Worcester	41
The Welsh Dioceses	42
The Northern Province	42
Dioceses of York, Carlisle, Chester, Durham	42
Manchester, Ripon, Sodor and Man	43

POSTSCRIPT TO THE TWELFTH EDITION.

Proceedings of Convocation in February, 1854	46
Power of the Metropolitan—Extract from Lathbury	47
Further Proceedings of Convocation in 1854, 1855	48

DEDICATION.

TO THE VENERABLE JAMES GARBETT,
ARCHDEACON OF CHICHESTER.

VENERABLE AND DEAR SIR:

It is not without a high sense of the privilege which by your kind favour I enjoy, that I avail myself of your permission to dedicate to you the following pages.

- They divide themselves into two parts; the former being
 5 an abridged Report of the statement actually made at Chichester, whilst the Appendix contains supplementary information, which, although prepared for the Chichester Meeting, time did not permit me then to bring forward, and which I was therefore requested to add to the present printed Report.
- 10 In the year 1846, an Irish Clergyman endeavoured to fix public attention upon the obvious fact, that in a Christian country legislation* on Christian principles ought not to be out of place. In the following year, the Convocation of Canterbury, which for most practical purposes is a National Synod, hinted to
 15 the Crown,† that good might result, were the Crown to require its advice; thus suggesting the idea of a long-neglected, almost forgotten, but most important instrumentality, the sanction and wisdom of whose Members being made available to encourage and regulate lay effort, a more complete action of
 20 Churchmen might, under the Divine Blessing, be set on foot, than has yet been known.

Such action would, I feel convinced, be hailed on all sides, as fraught with unspeakable benefits to the people at large, and form an important feature in the present remarkable reign.‡

- 25 Subsequent events have tended to confirm that impression.

Rejoiced to perceive the value which you set upon the co-operation of your lay brethren,

I remain,

My dear Mr. Archdeacon,

Your faithful and obliged Servant,

HENRY HOARE.

P.S.—It may be well to add, that although delivered before a learned audience, my Address was intentionally of a practical character, and worded in such a manner, as to be suitable for general circulation among the public.

* See pages 53, 92.

† See page 9.

‡ See page 22.

REPORT,

ETC.

ON Monday, the 12th of December, 1853, a Meeting was held in the Cathedral Library, Chichester, consisting of Clergy from the immediate neighbourhood, for the purpose of receiving information on the subject of Convocation from Mr. Henry Hoare, who was then Chairman of the Executive Committee 5 of the Convocation Society in London, and who subsequently, viz., on the death of the Rev. J. B. B. Clarke, A.D. 1855, became Chairman of the Society's Council.*

The following Circular, signed by the Rev. Canon Pilkington, (the Canon Residentiary,) and the Rev. J. Kenrick, was issued 10 on the occasion :

"It having been suggested that a friendly Meeting of the Clergy might with advantage be held, to receive information on the subject of Convocation,—and Mr. Henry Hoare, (whose office of Chairman of the Central Executive Committee of the Society for 15 the Revival of Convocation, has enabled him to collect many useful details,) having kindly promised to attend, for the purpose of furnishing a general statement as to the present condition and progress of the question,—your attendance is respectfully invited at the Cathedral Library, on Monday, December 12th, at twelve 20 o'clock.

"Chichester, December, 1853."

Shortly after twelve o'clock the Chair was taken by the Very Rev. Dr. Chandler, Dean of Chichester, who, however, in consequence of the state of his health, requested the Rev. 25 Canon Pilkington to act as his substitute. That gentleman, having read prayers, said,—
My Reverend Friends and Brethren,

My duty as Chairman would be first of all to explain to you the object of our Meeting; but perhaps I may take advantage 30 of my position, for the purpose of tracing the matter a little further back, and giving you a statement of the circumstances under which the present Meeting has been called together.

* Office of the Society, 39, Essex-street, Strand. It was founded in the year 1850, for the one purpose of promoting Synodal action in the Church of England, on the basis of existing institutions. The Society is of no party, and its affairs are managed by a Council which meets three times a year, viz. twice in London, and once in York.

A few Clergymen here had heard that Mr. Hoare was on a visit to the Bishop of Chichester, and as we knew, from his position in the Convocation Society, that he was a person fully competent to give us information on a subject interesting to us all, and were aware of his great kindness, and willingness to impart the knowledge he possesses, we thought the opportunity ought not to be lost of hearing what he could tell us on the question of Convocation. We thought it desirable that the Clergy should be called together; that they should be invited without any party view, and without any intention of making it an exclusive or a party Meeting. A few Clergymen, therefore, who met at my house, appointed a Committee of five, consisting of Mr. Vogan, Mr. Newland, Mr. Barker, Mr. Kenrick, and myself. They requested us to draw up some kind of Circular, such as you have received, with the understanding that we should embody in it the simple fact that it was desirable that we should have, not a Conference, not a Meeting for disputation, but a general Meeting of the Clergy, to be called for the purpose simply of hearing and knowing what progress the question was making in the country. You will quite understand that the present Meeting is of a private character. You will hear what Mr. Hoare has to tell us; but that will not be followed up by resolutions, speeches, or discussion, which frequently defeat the object of a Meeting. As it was thought desirable that the Circular should not be anonymous, Mr. Kenrick and myself, living near together, put our names to it. This we did, not for the purpose of giving it any authority,—for we did not assume any authority, nor did the Committee,—but, by way of giving some security that the Meeting would be such as had been announced. The idea of the Meeting was conceived in a most friendly spirit, and in the same friendly spirit I hope that we shall separate, after the Meeting is over.

Mr. Hoare then rose, and spoke to the following effect:—

35 Reverend Sirs:

In August of the present year, 1853, a periodical Meeting of the Council of the Convocation Society was held in York; and a Report having been made of a Meeting similar to the present, in the Chapter Room at Bangor, a Resolution was thereupon

adopted, to which, with your permission, I will refer :

Resolved—

"That the Council return their best thanks to Mr. Hoare, for the service rendered by his tour in Wales, of which he has now given so interesting an account ; and hereby empower and recommend him and other Members of Council to promote and attend Local Meetings in different parts of the country, in order the better to explain the objects of the Society, and recommend it to more general support, among the Clergy and laity of the Church of England."

Without some such sanction as this, I should not have presumed to accept an invitation to address you here this day. Such Meetings are beginning to take place ; and they exemplify that cooperation on the part of the laity, which, if not outstepping due bounds,—if "begun, continued, and ended" in a spirit of due submission, for Christ's sake, to the constituted authorities of our Church,—in short, if based upon a fitting recognition of lawful authority in things pertaining to God,—is perfectly justifiable. It is conceivable that the laity may give their assistance either in Convocation, or out of it;—if in it, being present either by election, and as a matter of legal right, or by invitation. On these points I give no opinion; but this I say,—without fear of contradiction,—that lay cooperation * is not only desirable, but necessary, if our Church is to carry out her mission.

Persons living in London, where most things have a tendency to centre, have better means of information than persons in the country, as to the general proceedings of our Society ; but the country Members of Council, likewise, have it in their power, by means of similar Meetings in their several localities, to advance this important cause ; a cause not merely having in view the increased efficiency of the Church of England, but, if favoured with the Divine Blessing, calculated to promote the more enlarged object of the "rule and governance of the holy Church universal in the right way." †

Our Society takes its stand, firmly, on the following grounds:—

First, That in order to the fulfilment of her mission, and for the purpose of adapting herself to the ever-varying circumstances of the times, our Church ought freely to exercise the power of corporate deliberation : ‡—

* See pages 12, 13, 14. The debate in the Lower House of Convocation in February, 1857, went far to settle the lay question.

† "We sinners do beseech thee to hear us, O Lord God: and that it may please thee to rule and govern thy holy Church universal in the right way, We beseech thee to hear us, Good Lord."—(From the Litany, or General Supplication, appointed by the Church of England to be sung or said after Morning Prayer.) See page 23, lines 20 to 22.

‡ See pages 12, 13, 22, 36 and 37 (Note).

Secondly, That it is not impossible to discover some mode of reviving within her the exercise of such power :—

Thirdly, That it is the duty of Churchmen to persevere, until, with God's Blessing, this result is attained :—and

- 5 Fourthly, That it should be sought with due regard to the Church's antecedents ;—her historical continuity.

For my own part, I have so long realized in my mind's eye her exercise of this power,—and am so thoroughly convinced that as there is no law against it, so is there no real cause
10 to apprehend a consequent rupture with the State, *—that I view with calmness the progress of the question.

- If Synodal action were established, whatever form might be given to our Provincial Synods, it may probably be assumed that we should likewise have Diocesan Synods ; under them,
15 perhaps, Local Synods† for small Divisions of Dioceses ; above Diocesan and Provincial Synods, a National, and, ultimately, an Imperial Synod. In Episcopal appointments, true Churchmanship, and general fitness, as well as literary merit, would probably be more considered. The Bishop would be frequently among his Clergy, and, in addition to the periodical
20 Visitations, would perhaps hold mixed Meetings, to which all the Presbyters of the district,—both Incumbents and Licensed Curates,—would be cited by authority, and also some of the Communicant laity. The Clergy should not, and in this
25 case they would not, be the only parties taking a public part in Church matters. Presentments of *reformanda* might then

* See pages 24, 27, 32, 36 (Note).

† The following notice of Motion was given in the Lower House of Convocation, at its Meeting in February, 1854, by the Rev. R. C. Pole, Proctor for the Diocese of Lichfield :—

- 5 " To authorise that Ruridecanal Meetings, consisting of the Incumbents and two Synodsmen from each Pariah, be held once at least in every year, for the purpose of considering the affairs of the Parishes constituting the particular Deanery ; and to grant power that such alterations be adopted,—subject to the consent of the Bishop and Archdeacon,—as may appear to be most conducive to the spiritual improvement of the locality."
- 10 The House being at the time under order of prorogation, the Prolocutor requested the Rev. Gentleman to withdraw, for the present, this and four other notices of motion, which he had offered to the House ; and it has since been considered that the Royal Licence would be necessary, to enable Convocation to do a Synodical act, such as that proposed
15 by Mr. Pole. Meanwhile, however, the fact of such a motion being contemplated at this early stage of the revived action of Convocation, forcibly illustrates the practical tendency which the deliberations of our Church Synods are likely to take, when once brought into full action. Why should not Decanal and Parochial Meetings be gradually introduced throughout the country, in which the laity should be invited and urged by the
20 Clergy to take part? See pages 9, 26, 27 (Note), 36 (Note), 39 (Note).

be actually made at the Visitation, with safety* and advantage; in which case so much of God's work would be there done before men's eyes, that Churchwardens would be less tempted to grudge the Visitation feast, a payment for what they are, at present, apt to regard in the light of an unreality. 5

Some persons have raised nice questions respecting the nature of Convocation;—and the same parties have blamed those who heeded the prayer† addressed to the Crown by the Convocation of 1847, denying our right to consider such prayer as in any sense the voice of the Church. We were not ignorant that the Convocations of Canterbury and York, being exclusively Clerical in their composition, cannot, in one sense, be said to represent the entire Church in England and Wales; but it is surely not less true at the present time, than it was in the year 1603, that those Convocations, when acting conjointly, compose that sacred Synod of the English Nation, which, “when assembled in the name of Christ, and by the Queen's authority,” according to the 139th Canon of 1603,§ “is the true Church of England by representation;” and our view was this, that, practically, whatever may be said of this Canon, great, very great, deference was due to the voice of the Bishops and Clergy solemnly met together, and addressing the Crown. Whilst asserting the authority of Convocation, even in one Province, we had no desire to claim more than was just and reasonable; and, in fact, the fairness of the claim has been very generally admitted. It is quite beside the mark to insist on the necessity of lay cooperation, in order to a perfect ecclesiastical action; such necessity is, indeed, a simple truism, but it is of no force as an objection to the principle on which we acted in the year 1848. It is, I hope, a correct opinion, that the accidents which appear-

* To this end, lay cooperation is indispensable. Cf. Eph. v. 1—21.

† See pages 8 (Note), 26, 27 (Note), 36 (Note), 39 (Note). ‡ See page 4.

§ Some friends, whose opinions I highly value, question the application of the 139th Canon to Convocation. They doubt whether that, and the next two Canons, were intended to refer to it at all; and even if they were, they believe them to be based on principles which at the present day cannot be maintained, viz., the exaggerated notions of the Royal prerogative, especially in matters of Church government, which more or less prevailed under the Tudors and Stuarts. There being, in the minds of some, a strong tendency to associate Convocation with those arbitrary principles, it is suggested to me to omit what may seem to countenance such ideas. To this advice far be it from me to object; but I thought the Chichester Clergy entitled to an accurate narrative of actual facts; and the truth simply was, that, whether right or wrong, the principle on which we acted was that of deference to the declared wishes of our superiors. (See page 4, lines 13 to 21.) 5 10 15

- tain to our English Convocations have not destroyed their title to be considered Provincial Synods. This they have never ceased to call themselves ; witness the title-page of the *Forma precum* used when Convocation sits,—“ *Forma precum in utràque domo*
 5 “ *Convocationis, sive Synodi Prælatorum et cæteri Cleri, seu*
 “ *Provincialis seu Nationalis, in ipso statim cujuslibet Sessionis*
 “ *Initio solenniter recitanda.*” Some, indeed, object that the only proper Provincial Synod is an assembly exclusively composed of Bishops ;* and no doubt the Episcopal Order must,
 10 in the nature of things, constitute the essence of every ecclesiastical Synod ; but both orders were present at the Synod recorded in the Acts of the Apostles, and it will not be denied that, occasionally at least, Presbyters took part in the Synods held in primitive times. It is not *ad rem* here to discuss what is nevertheless a fact, viz., the presence of certain
 15 laity in both cases.

- Without, however, contesting the point, it appears to me that however true it may be that, here as elsewhere, Bishops by themselves constitute the true Synod, instead of having
 20 merely the chief place therein, and the deciding voice, that fact would by no means invalidate the acts of our Convocations, because anything done by them is, primarily and essentially, the act of the Bishops of the Province ; and it is not easy to see how the concurrence of certain Presbyters in
 25 the acts of the Episcopal body can be held to detract from their validity. Upon the whole, I cannot, on mature reflection, think that the “ Sacred Synod,” spoken of in the Canon as “ the true “ Church of England by representation,” meant any other body than the two Provincial Synods, *de facto*, of Canterbury and
 30 York, acting together ; the bodies by which, acting separately, those Canons were passed,—the former meeting for that purpose A. D. 1603, the latter two years afterwards.†

-
- * In times when they were elective, Bishops might be held to represent the whole Church. In the English Church, the elective process is not unknown, and is continually applied to one portion of the Lower House of Convocation ; which circumstance, added to the disinclination ordinarily
 5 manifested to hear the Church’s voice, on occasions of filling vacant Sees, affords ground for thankfulness that the Lower House, whether or not originally brought together for fiscal purposes, has been preserved to the present day, with its elective character unchanged. See page 64, lines 17 to 26, page 70, line 8. To prevent cavil, I here repeat my strong conviction of the indispensable necessity which exists for the cooperation of
 10 Clergy and laity.

† Of course this cannot strictly be called conjoint action ; especially when compared with instances of such action, which are on record.

After these few introductory remarks, let me proceed at once to the first part of my task, and lay before you, very briefly, the proceedings of the Society, past and present. The year 1851 was marked by two memorable events. The first was a Public Meeting of Churchmen,* convened by the Metropolitan Church Union in the month of January, at Freemasons' Hall, with the object of suggesting a better mode of action than had as yet been advocated, with reference to the then recent Papal Aggression. The second was a debate in the House of Lords, in the following July, on the motion of Lord Redesdale for a copy of the Petitions adopted at that Meeting, the one to the Queen, the other to Convocation. An opening being thus made for the reception of Petitions to Convocation, the Council of the Society, then in its infancy, took its first public step, that of petitioning Convocation, according to the example already set. A Draft Petition was laid before the first Annual General Meeting of the Society, held in London, on the 28th of August, 1851, when it was unanimously adopted. The Petition was presented in February 1852, twelve months after the presentation of that from Freemasons' Hall, which, as before stated, took place in February 1851; and it contained the following clause :

"That your Petitioners humbly venture to submit to your Right Reverend House, whether the revision of the constitution of Convocation, with a view to adapt it to the altered circumstances of the times, and of the Church's position, might not be a fit subject for its early consideration."

The second Annual General Meeting of the Society was held on the 9th of June, 1852, when, a general election being at hand, the following Resolution was adopted :

"That this Meeting thankfully acknowledges the progress which has been made in furtherance of the Society's object, especially by the presentation of Petitions to Convocation at its last Meeting; and that this Meeting is of opinion that Petitions should again be presented to the Convocations of the two Provinces, and that the Council be requested forthwith to prepare and circulate a form for the same."

In pursuance of this Resolution, the draft of a second Petition was laid before the Council at its next Meeting, held at York in September of the same year, 1852; it was there amended, and adopted, subject to further revision by the Chairman of the Council, and by the Executive Committee; and in its final state it contained the following clause :

"That the wishes and prayers of a large and increasing number

* See page 17.

- “ of Churchmen are enlisted in favour of the revival of Convocation,
 “ more especially with the prospect of such a reform in its structure,
 “ as Convocation itself may consider best suited to the present
 “ exigencies of the Church ; in proof whereof your Petitioners would
 5 “ refer to the proceedings at the late elections of Proctors in the
 “ various Dioceses of England and Wales, as well as to the senti-
 “ ments on the subject of Synodal action, which have been of late
 “ strongly and authoritatively expressed in other reformed branches
 “ of the Church Catholic.”
- 10 With the exception of two Archdeaconries, those of Surrey
 and Hereford, the able men who act as the Society’s voluntary
 agents, approved of this Petition, and consented to circulate it
 throughout England and Wales, without any alteration in the
 wording. The new Parliament, and with it, of course, a new
 15 Convocation, met for the first time in November, 1852. In
 this Province, the tables of both Houses of Convocation were
 covered with Petitions, all praying that reality might be given
 to the proceedings of the Synod ; concurrently with which,
 Convocation itself presented an Address to the Crown,* con-
 20 taining a passage to which I venture to call attention, on account
 of the words printed in italics in the first sentence, furnishing,
 as they do, an answer to the common cavil, that our Bishops
 and Clergy, as a body, resist lay cooperation. Each Bishop
 has the power to invite lay assistance ; and it remains to be seen
 25 whether the laity will or will not attend, when invited.
- “ We feel a confident persuasion that these our endeavours will
 “ be seconded *by the pious and ready cooperation of our lay brethren*
 “ *in the Church.*† In connexion with this subject, we cannot but
 “ observe that, although the population of England and Wales has
 30 “ been doubled in the last half century, the number of English and
 “ Welsh Bishops remains nearly the same as it was three centuries
 “ ago ;—a state of things to which we beg respectfully to invite your
 “ Majesty’s consideration.”
- And again :—
- 35 “ We do not, indeed, deem it advisable at the present moment to
 “ petition your Majesty for your Royal Licence to transact such
 “ business as we may not enter upon without it, but we think it our
 “ duty respectfully to express our conviction both that its legislative
 “ assemblies‡ are an essential and most important part of the consti-
 40 “ tution of our Reformed Church, and that the circumstances of the
 “ present day make it alike more imperative to preserve, and, as far
 “ as possible, to improve them ; and more particularly, that the re-
 “ sumption of their active functions, in such manner as your Majesty
 “ by your Royal Licence may permit, may, at no distant date, be
 45 “ productive of much advantage.”
- The following extracts indicate a feeling which prevailed

* For this Document, see Address from the Society’s Council to the whole Body of the Clergy.—Rivingtons, 1853.

† See pages 7, 13, 14.

‡ See pages 7, 13, 32, 36 and 37 (Note).

extensively in the Lower House. They form part of a carefully considered Representation* introduced by the late Dr. Spry, which it was intended to lay before the Upper House, and with which such progress was made, that the Prolocutor was requested to name a Committee to take it into consideration. 5

"They cannot but believe that many defections from the Communion of our Church might have been averted, and that many whose fathers had abandoned her might have been won back, if the Church had been in the exercise of her Synodal functions. They are persuaded that the silence of the corporate voice of the Church supplies to her members a powerful temptation, and sometimes imposes a necessity, to act upon their own individual opinion, in opposition to the letter of the law. 10

"They appeal to experience in proof of the inadequacy of mere civil legislation to meet the ever-varying requirements of a religious system which is brought into contact with countless sects, and which extends into every quarter of the globe; and they believe that, in the judgment of a considerable number of the laity, as well as of the Clergy, the time has come to use all lawful opportunity to obtain from the civil power the liberty to attempt, after due deliberation in Synod, to give greater efficiency to the spiritual ministrations of the Church, to develop her resources, and to secure her internal discipline; to accommodate her Dioceses, Parishes, Ministry, and Public Offices, to the increased numbers and various habits of the population of the empire at home and abroad; and for all these purposes to consider whether any, and what, reforms are needed in the constitution of the Synod *i self*." 15 20 25

And again:—

"But there are numerous practical questions relating to her organization and discipline which call for the most careful deliberation; and, fully acknowledging that the constitution of our Convocation is inadequate to the present wants of our Church, they earnestly pray that they may be permitted to consider what changes are needed, in order that it may be reconstructed as a body fitted to represent, and, in concert with the civil Legislature, to legislate† in practical matters for, the Church of England, as spread through the United Kingdom and through all our Colonies; so that, under God's blessing, the manifold gifts bestowed on the lay members of the Church‡, as well as on the ecclesiastical, may work together harmoniously, for the building up of the whole body, and for the strengthening and extending the kingdom of God." 30 35 40

Convocation again met in the month of February, 1853, when a variety of business was transacted in both Houses. So great had been the progress of the question, that the Council of the Convocation Society had not felt it necessary to take any steps with a view to that occasion. In August, 1853, however, at their periodical Meeting, held in York, they 45

* For this Representation, see Address from the Society's Council to the whole Body of the Clergy.—Rivingtons. 1853.

† See pages 7, 12, 32, 36 and 37 (Note).

‡ See pages 7, 12, 14.

instructed the Executive Committee, if they saw fit, to address Convocation. After discussing the matter, that Committee thought that the circumstances of the time would warrant the step in the Southern Province; and they accordingly prepared a third Petition,* which, with numerous amendments, was adopted by the Council at its Meeting on the 22nd of November of the same year, 1853. The reform of Convocation was again mentioned in the following passage:—

- 10 “Lastly, that whereas both the Address to the Crown before
 “adverted to, and more especially the draft of a Representation
 “proposed to be made to the Upper House by the Clergy of the
 “Lower House, on the same occasion, contain manifest indications
 “of a desire on the part of Convocation to be permitted, under the
 “Royal sanction, to revise its own constitution, with a view to render
 15 “it more fully adequate to the wants of the Church, your Petitioners
 “cannot refrain from expressing an earnest hope, that Convocation
 “may ere long be enabled, after mature deliberation had in both
 “Houses, to propose such measures as it may, in its wisdom, judge
 “best calculated to *secure the harmonious and beneficial action of our*
 20 “*whole Church* ;† with a view to the increase of her welfare and
 “efficiency, the advancement of true religion throughout Her Majesty’s dominions, and the promotion of the kingdom and glory of
 “our Lord and Saviour Jesus Christ.”

- Such, briefly, are the past proceedings of the Society. For
 25 further particulars relating thereto, reference can be made to the Annual Reports for the years 1851, 1852, and 1853,—the Society’s authorised “Statement,”—the Address of the Council to the whole Body of the Clergy,—and the Report of Proceedings at a Meeting of Operatives held at Rochdale in
 30 March last.

We next come to the present action of the Society. This will be best explained, if I discuss, in order, the several clauses of the Petition now in course of signature throughout the Province of Canterbury, to which I have just alluded.

- 35 The first clause is as follows:—

- “That your Petitioners are impressed with a deep sense of thankfulness to the Giver of every good and perfect gift, for the measure
 “of success with which it has pleased Him to bless the efforts made
 “by Convocation for the restoration of Synodal action in the Church
 40 “of England.”

A sense of thankfulness is here expressed to Almighty God for the measure of success which has attended the efforts made by Convocation for the restoration of Synodal action in the Church of England. These efforts were made by Convocation,

* This Petition, the third prepared by the Society, was presented in the House of Bishops, in February 1854, with the autograph signatures attached on small slips of paper, in accordance with a recent order of Convocation. A copy of the whole was presented in the Lower House.

† See pages 7, 12, 13.

as well as in it, for though individuals, in both Houses, offered more or less opposition to the movement, yet, after all, the voice uttered a year ago to her Majesty was uttered by both Houses, and the efforts then made were certainly made not only in Convocation, but by it. The proposed Address to her Majesty was adopted by the Lower House as it came down from the Bishops, with a few amendments. Those amendments were submitted to the Upper House, and the Address, adopted as it was, if not unanimously, at least *nomine contradicente*, became the work of the whole Convocation.

The second clause relates to matters of Discipline:—

“That your Petitioners deplore the frequent misuse of the Church’s Offices, consequent upon conflicting laws and obligations, as well as that general abeyance of ‘godly Discipline,’ which is irremediable without Synodal deliberation.”

This topic had been strongly urged upon the Bishops by four thousand officiating Clergymen,—men of all parties,—and is obviously entitled to a prominent place in our Petition.

The third clause, like the second, shows the practical character of our movement:—

“That your Petitioners regard with extreme concern the alarming amount of unbelief, irreligion, and immorality prevailing in the land, which so evidently calls for a wider diffusion of the knowledge of the Gospel of our Lord Jesus Christ, and a more extensive ministration of the means ordained by Him for the furtherance of His great purpose of salvation.”

This paragraph naturally suggests a few observations, tending to clear our proceedings from certain unjust charges, sometimes brought against us. At one of our Meetings in London, at an early period of the movement,—quite at the beginning,—the incumbent of a City Church expressed an apprehension, that those who were moving objected to the great doctrine of justification by faith. Nothing however had been said about doctrinal views, and the remark was quite without foundation. We wanted Synodal action for practical purposes, such as Church Extension, and for the relief, by united efforts, and under Church authority, of the spiritual destitution in London and other large towns. With respect to the spirit by which our proceedings have been actuated, I have never found wanting at any of our Meetings a spirit of prayer,—they are all commenced with prayer,—and a spirit of love.

Again, it has sometimes been said that Synodal action would exasperate the differences which at present exist amongst the Clergy. We are convinced that it would assuage them. In various

parts of the country which I have visited in support of this Society, I have heard parties remark that they had thought they differed materially from each other, but that having met, they had found their differences not nearly so great as they had imagined.

- 5 And, Reverend gentlemen, do we not all, Clergy and laity, differ even from ourselves, at one time or another, on points presented to our consideration? With all the boasted unity of the Church of Rome, do not her members, too, differ from one another? Is not the human mind necessarily liable to differences? Are not our minds as differently constituted as our faces? Why then not be prepared to differ within such limits as the Catholic Church allows? In illustration of what I have said, I would refer to two works, by authors usually considered to belong to opposite schools in the Church, 10 the Rev. Dr. Biber, and the Rev. William Goode. If "The Divine Rule of Faith and Practice," by the latter of these authors, is compared with "The Standard of Catholicity," by the former, it will be seen, I think, from what I have read of both, that the authors have more in common 15 than might at first be supposed.

- When divers opinions are afloat, and those who hold them never meet, a man is apt to settle down with a preconceived notion about his neighbour, and to think that nothing he says or does can be right. But if men were wont to confer under 25 authority, this would no longer happen;—earnest men would find each other out;—much of the confusion which now prevails in the Church would be avoided;—the taunt of the scoffer would be in a great measure silenced. Surely it would be a glorious spectacle to see a really United Church of England and Ireland; the various talents of its members,—their 30 wisdom, their piety, their offerings, and their prayers,—being brought to bear on the mass of irreligion and, too often, of practical heathenism, around us! It has been the desire of myself and others to realize this; and I am thankful to be 35 able to ask the Clergy of this ancient Diocese,—to ask you all, of whatever views,—whether it is not a noble object, and whether it is fair that attempts should be made to run us down by misrepresenting our motives, and our aims? Surely it is most unfair, and I cannot be too thankful for the present 40 opportunity of disabusing your minds.

We now come to the fourth clause, relating to the Papal Aggression.

"That whilst observing, with deep thankfulness, in the Address presented to the Crown by Convocation at the first meeting for business in November, 1852, a 'solemn protest against the fresh aggression of the Bishop of Rome, by which he has arrogated to himself the spiritual charge of this nation, thereby denying the existence of that branch of the Church Catholic which was planted in Britain in the primitive ages of Christianity, and has been preserved by a merciful Providence to this day, as well as against many which have preceded it,' your Petitioners cannot but feel that the lamentable insufficiency of the spiritual provision made by the Church for a vastly-increased population, has afforded a specious pretext for the aggression complained of, and is giving grievous advantage to the false teaching and schismatical intrusion of the hierarchy and priesthood of Rome."

As before stated,* a Public Meeting of Churchmen was held in January, 1851, at Freemasons' Hall, in order that the Papal Aggression might be met on Churchmanlike ground. The printed Report of that Meeting I hold in my hand. There was a stormy debate, but our Resolutions were carried. At that time the order of proceeding in Convocation was so little known, that a doubt even existed, whether it had power to receive Petitions. It was ascertained, however, that, on former occasions, Petitions had been received, and we asked the Bishop of London† to present ours. His Lordship kindly consented, but was unable to fulfil his promise on account of ill health, and the Petition was eventually presented by the Bishop of Chichester. It appears to me that the right of petition thus exercised is important. It is acknowledged to be so in secular concerns, and there is no reason, that I am aware of, why it should not be applied to spiritual matters; I venture to think it may and should be freely employed by those who are subject to authority, for the purpose of expressing their opinions, and stating their grievances, to those who wield that authority. It is one of the most important rights known in this country, and Churchmen may petition Convocation, the Houses of Parliament, or the Queen, whenever they think it necessary to do so.‡

But to return to the Papal Aggression.—I do not wish to make a bugbear of Rome;—far from it. Neither do I fear her. But if we do not resort to Synodal action, it appears to me that we are not properly confronting that Church; for she carries out her schemes in this country with extraordinary energy and

* See page 11.

† Dr. Blomfield.

‡ See page 58.

skill. We know that the Church of Rome holds much that is true, and some of her errors are such subtle perversions of the truth, that unlearned minds have a difficulty in comprehending the difference. She has a thoroughly organized Synodal action :

- 5 we have none, and with all our privileges, it may be feared that without it, we should, in course of time, find ourselves in a position very different from that in which we should wish to see ourselves placed.

The first four clauses of this Petition, which I have now touched upon, may be called recitals; the last three are prayers.

The fifth clause runs thus :—

- “ That seeing in the spread of so many influences, adverse to the preservation of the true faith, and the increase of true godliness, a powerful incentive to exertion, on the part of the Church of
15 “ England, for the adequate fulfilment of her high mission to this kingdom and nation, your Petitioners venture to avail themselves of the opportunity afforded by the present meeting of Convocation, for the purpose of humbly laying before you the expression of
20 “ their anxiety, that such measures may be adopted with all convenient speed, as may tend, with the Divine Blessing, to enable her Bishops and Clergy so efficiently to instruct and watch over the people committed to their charge, that there may be ‘ no
“ ‘ place left among them either for error in religion or for vicious-
“ ‘ ness in life.’ ”

- 25 Permit me to make a few observations on this clause. We are sometimes called upon to state what we would have, if Synodal action were established, and we could have what we wished. Few men would undertake to enumerate all that would be desirable for the Church's efficiency. A schedule of
30 all her wants would be a very long document. As far as concerns the pecuniary means of supplying those wants, they must be obtained by voluntary offerings;* for in Parliament we have little chance. It would be satisfactory to see a plain statement of what the Church of England
35 requires to carry out her mission; in other words, to see a scheme prepared under Synodal authority, which should be fully equal to the necessity of the case.† And when it is known that the Clergy and leading laity are anxious for the correction of everything that tends to impair her usefulness
40 or efficiency, I am sanguine enough to hope that any demand made for the purpose of supplying her wants will meet with a large response. Who is there that does not almost daily hear of

* See page 26.

† In the year 1857, Committees of both Houses were appointed to consider the subject of Home and Foreign Missions.

fearful instances of spiritual destitution, which the Church is said to be unable to meet, whilst at the same time in our large manufacturing towns, Wesleyans and other Separatists often have large funds, all gathered on the voluntary principle. In many such places, the Church is in penury, which I think 5 would not have happened, had her resources been properly developed. I hold in my hand a paper written by a gentleman well acquainted with the manufacturing districts. It is called "The Home," and the Editor thus writes :—

"MY FRIENDS,—If it be true that the Laws, as recently changed, 10
 "have promoted the moral improvement, the social enjoyments,
 "the physical strength, and the happiness of the whole people, why,
 "then, all the arguments which I have advanced in preceding num-
 "bers, to prove the folly of our modern 'scientific statesmen,' would
 "be worthless ; Wisdom herself would then sanction the theory of 15
 "the 'philosophers,' approve of every further measure which is cal-
 "culated 'to loosen the trammels of society'—to blot out from the
 "Statute Book every Law which interferes with man's self-will, and
 "she would hasten the period when 'the age of progress' should
 "arrive at maturity ; when, in deed and in truth, all things should 20
 "be 'let alone.'

"My friends, the acknowledged state of society in this country,
 "at the present period, proves, that the moral, social, and physical
 "condition of man is far from satisfactory.

"I have now to endeavour, by such light as I possess, to point you 25
 "to the course of action which shall lead to a better state of things ;
 "when prosperity shall not be measured by increased exports, or by
 "the increase of a revenue augmented by the vices of the people,
 "but by a positive increase in the health, strength, wealth, and the
 "morals of the whole people. 30

"I am fully aware that, at present, the vast majority of your-
 "selves, and I fear also of all other ranks, will reject my first les-
 "son ; but, being solemnly convinced of its truthfulness, I cannot
 "withhold the declaration of my conviction.

"God is jealous of His honour. He will be supreme in the heart, 35
 "in the household, in the neighbourhood, in the nation, or the peo-
 "ple will suffer for their rebellion against His Laws. It is certain
 "that in the Senate-house, on the Exchange, in the market, in the
 "fields, the workshops, and the mills, His Laws have been rejected,
 "and oppression has laid a heavy hand upon the poor. The man- 40
 "sions and parks of those who have suddenly become rich by such
 "oppression, are no signs of prosperity, in a country where the mil-
 "lions engaged in labour—men, women, and children—are worked
 "far beyond their strength, fed far below their wants, and housed
 "far worse than any domestic animal that requires the careful atten- 45
 "tion of its owner. Such is the case in England. In England, from
 "whence her sons and daughters are rushing to the Antipodes in
 "countless thousands ! In England, where at this moment, hundreds
 "of thousands of labourers are ranged in hostile strife against their
 "employers ; where our manufacturing towns are, by the manufac- 50
 "turers themselves, given up to all the horrors of a siege ; where
 "starvation is invoked, as the means to force Labour to yield itself
 "unconditionally to Capital !—and where, in the daily records of
 "our newspapers, we read, as an ordinary event respecting thou-
 "sands of our fellow-subjects, that 'The destitute condition to which

- "the colliers here have been reduced by the "strike," has
 "brought the question between them and their employers to a sum-
 mary settlement, for the men found no other alternative than to
 "return to work on the terms offered, *to save themselves from abso-*
 5 *lute starvation.*"—*London Times*, Nov. 17, 1853. Those men being
 "considered, in our modern legislation, as 'perfectly free agents!'
 "How has all this disorder, this immorality, this vice, found entrance
 "and thriven among us? I answer, Because the Church established
 "in these realms has not been faithful to her mission, and has con-
 10 "sequently lost her control over the People, the Laws, and the
 "Institutions of the country.
 "What is the National Church? Who are her members? Does
 "she number among her members the majority of the people? Let
 "the truth be known. The computation of the numbers said to be
 15 "within her pale, is founded on a fallacy. The number of Papists
 "and other Dissenters having been correctly ascertained, their aggre-
 "gate is subtracted from the whole population, and the residue are
 "always claimed by the Church of England and Ireland to be her
 "members. It is not possible to conceive a mode of computation
 20 "more deceptive.
 "The working men of this country are, as a rule, either listless
 "on the great question of religion, or they are its enemies. Al-
 "though, *nominally*, in the estimate of numbers made by the
 "Church, the listless and the sceptics are claimed by the Church,
 25 "yet they are not of her. The working class is the most numerous
 "of all the classes composing the community. Enter a Church on
 "the Sabbath-day—listen to the reading of her Services, so full of
 "Scriptural Truths, calculated to affect the hearts and guide the
 "actions of men. Look around you. How few indeed of the work-
 30 "ing men, or their wives, are there! True, many churches have,
 "of late years, been built—free seats are numerous—but the work-
 "ing men and their wives are not, as a rule, their occupants. It
 "cannot be denied, that the schools belonging to the Church have
 "received into their classes millions of the children of the poor; but
 35 "it cannot with truth be asserted, *that those children when grown*
 "*up, have continued to worship within her pale.* That fact deserves
 "—nay, it demands—the most serious and the *immediate* considera-
 "tion of those who, from their position, ought to be the leaders or
 "governors of the Church. *Who can tell what has become of the*
 40 "*millions of children who, having received their education in schools*
 "*belonging to the Church, are, afterwards, nowhere to be found among*
 "*her worshippers?* The Church is, *in name*, national: she is not so
 "*in fact.* Why is the Church, *in word*, what she is not *in deed*?—
 "That is a question which the devoted and the thoughtful in the
 45 "Church—lay and clerical—will do well to ponder over, and to
 "answer.
 "The Church ought to be the sanctuary of the whole people—the
 "Church is not that sanctuary. The very existence of a *National*
 "Church, by law established, rests upon the theory of that Church
 50 "being the Church of the whole people, and for the whole people.
 "The majority of the working men not being of the Church, is
 "itself proof, that the Church has not, hitherto, fulfilled her
 "mission.
 "It is the manifest duty of the Church, to devise and adopt such
 55 "measures as will enable her to acquire influence, and, consequently,
 "authority. What those measures ought to be? and how they
 "should be carried into effect? are questions of the greatest

"importance, and *demand*, at the hands of all members of the Church, their most earnest and their *immediate* attention.

"It is the business of a National Christian Church to christianize the State—to make men, in all their actions, fully aware of their duties to God and their neighbours. A National Christian Church ought not to be merely an ornamental appendage, or a limited institution. A Christian National Church ought to influence the thoughts and actions of kings and queens, of ministers of state, of nobles, of merchants, of labourers—of ALL.

"When the Church fully apprehends her true position and her responsibilities, we shall not any longer be cajoled by the ignorant pratings of men (who have not themselves learned to fulfil the duties they owe to society) about 'educating the masses.' That object will then be accomplished. All the great questions of the age, sectionally called Social Economy, Moral Economy, Political Economy, Education, Poor Laws, and so on, are each and all directly within the province of Christianity, and, consequently, of a National Christian Church. All the difficulties by which those questions are surrounded, in the present complex and divided state of the public mind, originate in the want of a recognition of the Christian leaven in the State. A want which it is the imperative duty of the National Church to supply;—a want which could not have existed in England and Ireland, had the Church as established in connexion with the State, fulfilled her duty.

"The Church of England and Ireland failed to apply herself to the great change wrought in the condition of the people, by the discoveries of the last and of the present age; and, consequently, the vast augmenting numbers in our numerous and increasing manufacturing towns and villages, were, by her, entirely neglected. She has looked on, while Covetousness has made its ravages upon the poor—she has seen the moral habits of the people, step by step, becoming more and more degraded—she has allowed the destitution of the Papists of Ireland to compete with the destitution of those whom she claims as her own people—she has witnessed the rapid augmentation of the numbers of dissenting sects; and, though cognisant of all these growing impediments to, and active agents against, her progress, she has failed to apply any *organized* efficient remedy; until, at last, the Established Church must submit to the *organized*, well-disciplined, and inveterate attacks of her deadliest enemies; on one hand, being ranged under the banner of 'Liberal Principles;' on the other, *organized* and established under the Papal banner of 'Infallibility:'—and, most strange, their hatred of that establishment leads those opposites to avail themselves of the aid of another section of the enemies of the Church, marshalled under the banner 'There is no God!' while she herself, assuming to be the Church of the united people, is rent and split into factions, and even her Bishops and Archbishops, while complaining that each is unable to govern his own diocese, as though expecting that Order would naturally proceed out of Disorder, refuse to convoke that assembly, which is the only supreme authority in a Christian Apostolic Church, to which every dispute that rends and divides the Christian Church must be subjected! Leaving the *actual* government of the National, Christian, Protestant Church in the hands of a medley mixture of Churchmen, Papists, Dissenters of every grade, and avowed Infidels, regardless of Apostolic example, yet claiming, at the same time, to be Apostolical!

"Hence, the steady progress of the Church of Rome—hence, the

"onward march of Dissent and Infidelity—hence, the protracted weakness of the Church of England and Ireland !

"I write in sorrow,—the more, because I write the Truth.

- 5 "The remedy will be found in a knowledge, by the Established Church of England and Ireland, of the duties of a National Christian Church, as taught in her own statutes and formularies, founded, as they are, on the practice of the Apostles and the commands of Jesus Christ."

- It cannot, of course, be our Bishops and Clergy alone who
10 are here designated by the word 'Church.' The word must be taken in its more enlarged sense, as comprehending the laity also. And doubtless there is much to justify what is said, although it may be thought that some of the statements are too strong. The insufficiency of our
15 Church's action and influence is not, I think, always duly considered in high quarters. In Episcopal Charges, and other official documents of the like kind, our shortcomings are not dwelt upon with sufficient earnestness; on the contrary, hints are sometimes thrown out, that it is a paramount duty to keep
20 matters quiet. With the greatest possible respect, I submit that there may be danger on the opposite side. A Church may be kept too quiet.

- There can surely be no doubt that we have too little hold upon the working classes. Mr. Newland, in a work
25 recently published, adverts to this fact. He draws a comparison between the lower orders in this country, and the same classes abroad, and observes that on the continent the Church has greater influence upon the humbler classes, whilst with us its influence is most felt in the upper ranks of society. It is, I
30 fear, too true, that we have not the hearts of the working men in the large towns, and a lamentable fact it is. Their souls are in peril, and in addition to this, the danger to the country from such a state of things is obvious. In asking Her Majesty to sanction, through Convocation, the development of the Church,
35 we feel that we are asking Her to sanction that in which the glory of Her throne,* and the welfare of her people, are alike concerned.

The sixth clause of our Petition has reference to the Colonial Church :—

- 40 "That under a deep feeling of anxiety for the expansion of this reformed branch of the One Holy Catholic and Apostolic Church, especially in the Colonial possessions of the British Empire, and

* See page 4.

"of concern at the unsatisfactory position occupied by the Bishops and Clergy who from time to time have been sent forth from this Church, your Petitioners are further desirous that means should be devised for enabling the Colonial Churches to develop their own proper organization, in accordance with the principles of the Church Catholic, and in connexion with the Mother Church." 5

The late revered Bishop of Sydney told me that, in passing through South America, in his way to this country, he had some interesting conversation with a Roman Catholic Bishop, whom he found in total ignorance as to the Church of England, and especially as to her claim to be founded upon the principles of primitive Christianity. Now surely if the Colonial Church could be put in a position to exhibit, Synodically, the principles of the Church of England to the world, two great results would follow. Those whose faith is adulterated with the errors of Rome would have the opportunity of seeing a more excellent way, and members of our own communion would not be oppressed with the sense of isolation, which to many has been so distressing. A unity in the truth, a far higher unity than that of which the Church of Rome is the centre, would then be manifested.* Unity is a blessed thing,—the unity prayed for in the 17th chapter of St. John's Gospel,—but it must be brought about by the false giving place to the true, not by that which is true allying itself with what is false. 20 25

Speaking of unity, it may not be amiss to say a word on a very delicate subject, the want of unity occasioned by party dissensions within the pale of our own Church. In connexion with this point, I will, with the permission of the Meeting, read a Letter just received from a Clerical friend:— 30

"You sent me many pamphlets and other documents, and also your speeches on several occasions, for which I am much obliged, as I have derived much more information on the subject than I was before possessed of; and I have read your speeches with much interest, as well as the account of the proceedings of the Society in different places. Having been also entirely ignorant of the views of the supporters of Convocation, I will confess you have enlightened me on some points upon which I was in error. I had unintentionally attributed to you what I considered wrong views, more particularly as regards the Queen's Supremacy. I think you are very candid in your statements, and I am sure are endeavouring to do what you think is right and beneficial to the Church; and your great object seems to be that which all must have at heart who are really interested in her welfare, to 'lengthen her cords and strengthen her stakes.' You state that the Society, anxious for the revival of Convocation, professes no party in the 35 40 45

* See page 7 (Note).

- “ Church, and wishes to unite all who are earnest, and zealous, and
 “ I would also say judicious. I fully believe this as regards yourself,
 “ but not entirely as regards the Clergy with whom you are con-
 “ nected, because they are decidedly all (I think I may say) of one
 5 “ party—that is, the High Church so called.”

In this my Correspondent is mistaken. The leaders of party, on either side, have for the most part declined to join us; and, in point of fact, the originators of the movement, as far as London is concerned, had but little connexion—in some
 10 cases none—with the High Church party. Since that time honest men of all parties have given in their adhesion; nor is it for me to say that these abound in one party more than in another. Many have joined us from personal experience of the benefits to be derived from the meeting together of the
 15 Clergy, to concert measures of earnest practical work. The Letter proceeds:

- “ It is on this account that the Clergy not connected with this
 “ party stand aloof from you. It is the same as regards the Bishops
 “ who support you, and particularly the Bishop of ———, whom you
 20 “ eulogize so much in one of your speeches.* If there is a Bishop of
 “ extreme views, surely he is one.

- “ I indeed detest the name of party, and think it ought to be ex-
 “ ploded, though unhappily there are two parties in the Church,
 “ however we may wish to deny it; and I must confess myself not
 25 “ to belong to the High Church, who I think place the Church above
 “ the Bible. I am far from wishing to be considered Low Church,
 “ and I would most willingly do anything that I thought would
 “ strengthen her influence and increase her efficiency, and enable
 “ her to recover the position she has lost. With regard to that, the
 30 “ query is, Will it be done by those who hold very high views? and
 “ many of them are doing what they can to separate the Church
 “ from the State, and I think are not disposed to allow the laity to
 “ have their proper weight in the Church.”

- This passage I will pass with one observation, that so far from
 35 wishing to separate Church and State,† our distinct view is to keep
 them united; not, however, as has been well said, in order that

* The allusion is to the following passage:—

“ A Bishop, whose courage upon all occasions has been of the most marked kind, as
 “ well as his personal courtesy to myself, and to all my friends who have approached
 “ him.”—[*Speech at Rochdale, March, 1853.*]

- 5 A sense of my inferiority to the Bishop here referred to must preclude
 any intentional eulogy on my part. Still I may perhaps add, without
 offence, that whilst small respect is accorded to those who halt between
 two opinions, on questions involving vital truth, even opponents will
 generally honour courage and consistency. As to the notion which
 10 prevails respecting the supposed “ extreme views” of his Lordship, I am
 satisfied that much exaggeration prevails. Opposition frequently arises
 from misunderstanding. No one, however, is infallible; and possibly his
 Lordship would be among the first to claim the privilege of fallibility.

† See pages 8, 27, 32, 36 (Note).

the Church may be political, but that the State may be Christian. The Letter goes on as follows:—

“There is an unhappy disagreement between the two parties on the subject of Baptism, which I am afraid will always be a great impediment to union, and unless each party will give way a little, I do not see how they can ever come together. If I could believe that Convocation would settle our differences, and not lead to a further exposure of our points of disagreement, I would become a member to-morrow; but I am afraid the undertaking is too Herculean to succeed at present; and if we were allowed to meet, we should only show more plainly our weakness, and do ourselves much harm, and expose ourselves before sectarians, who would rejoice at our unfortunate position.”

In reply to this, it may be remarked that our differences, whatever they may be, are as plain as the sun at noon-day; and nothing likely to happen in Synod could make them plainer. But my Correspondent's fear is weak. It is too common to attempt to stifle efforts towards union by such arguments as he uses. Surely, it becomes Christian men to go forward in the path of duty and of principle; trusting to the Divine Blessing, and leaving the issue to God. Such language rather becomes men who do not believe that the Divine Blessing may be expected in answer to prayer; surely such only should wish to leave things in a state of disorganization, rather than attempt any improvement.

We now come to the last clause of our Petition, which you have already heard read.* It touches on a delicate and difficult question: that of the reform of Convocation. On one point my mind is clear, viz., that any proposed Synodal organization should be as simple and informal as possible; and the less it involves innovation, the more easy will it be to put it in motion. Now, if we look closely into the matter, we shall find that, without any new enactment whatever, our Prelates, — by which word I mean Archdeacons as well as Bishops, — possess a considerable amount of power. This should first be used, before asking for more.† A Reverend friend opposite (the Rev. R. Barker) preached a sermon at the primary Visitation of your present Archdeacon, in which he speaks of the Diocesan Church as exhibiting a Church in its integrity. Not long since, I attended a Visitation held by the Archbishop of Canterbury at Maidstone, and another by the Bishop of Ripon at Halifax. Each was surrounded by his Clergy, the Churchwardens being likewise

* See page 14.

† See page 43.

present, and a numerous congregation. It was an interesting sight, and created a wish for better opportunities of intercourse between Bishop, Clergy, and people,* than can then offer, partly for want of time, partly because the proceedings at a Visitation are of a judicial character. We want opportunities for discussion,—for the transaction of general business. That the Bishop or Archdeacon should discourse on the practical wants of the Church to the excellent men around him, many of whom feel them deeply,—groan and sigh, sometimes ready to sink, beneath the burden of them,—is well; but among them are many men greatly beloved by the laity,—men who frequently live in obscurity, and die unknown,—and they ought to have a voice in the Church's deliberations. What is wanted is, that we should not merely hear of evils, but be set to work in real earnest, to remedy them. The Bishop of Exeter has convened a Diocesan Synod, and even Lord John Russell said that there was no legal objection to it. The conductors of influential newspapers said precisely the same, or more. They declared that his Lordship had done no harm by his Synod, and that if Church Synods were to be similarly conducted, there was no reason why they should not be convened. In the present state of the ecclesiastical law, the fault of such Synods is, that they are mere voluntary Meetings; no one is obliged to attend them, and no one is bound by their determinations. Whilst every possible precaution is taken against unlimited or despotic power, Synods should tend to definite results. They should be more than mere debating assemblies. These remarks are intended to apply to simple practical matters, such as Church Extension, and ordinary matters of Discipline; and even the delicate matter of levying contributions on individual Churchmen, or on given localities, for Church objects, might, I think, be easily accomplished, without any infringement of the voluntary principle.† On the whole, I do think that this question, when properly arranged, will be allowed to proceed without objection from either Clergy or laity.

But to resume the question of reform. Shall the laity be introduced into Convocation, or not? With a view to the settlement of this question, there must be a careful discussion of our whole position, by those whose business it is to put forth an opinion. I am not one of them, and shall, therefore, be silent. I leave the matter to the wisdom of Convocation. The objection

* See pages 8 (Note), 9, 27 (Note), 36 (Note), 39 (Note).

† See page 18.

to their admission which is entertained in some quarters, does not, I feel convinced, proceed from jealousy. I am satisfied that a very large majority of the Clergy would be glad to have the benefit of the counsel and cooperation of the laity in any way that may be pronounced beneficial to the Church, as well as consistent with her principles, and with the due maintenance of her connexion with the State.* As to those who favour their admission into Convocation, it is right to say that, far from proceeding merely on the ground of its expediency, some of them declare themselves ready to prove, that it is right in principle as well as desirable,—consistent with primitive antiquity, and with the Synodal records in the Acts of the Apostles. In whatever way† the right-minded laity may be admitted to consultation with the Clergy, the Clerical body would assuredly be left to deal with matters which fall essentially within their province. I should not like to be

* See pages 8, 24, 32, 36 (Note).

† In connexion with the subject of Visitations, the *Churchman's Magazine* for June, 1855, presents the following table of Visitation fees, and complains of the system pursued. In former editions I have given a copious extract from the article referred to, which I now suppress on account of my conviction that the real complaint will be met. The truth is, that we want three things—(1) Visitations as they are, but with more reality—(2) Synods for deliberation confined to the Clergy alone—and (3) Mixed or consulting Committees, where the laity may have the privilege of counselling with their spiritual pastors on such of the Church's work as may properly come before them. See pages 8 (Note), 9, 26, 36 (Note), 39 (Note).

“PARISH OF ———.

EASTER VISITATION, 1855.

Received of the Incumbent for <i>procurations</i> , due to the Ven.	£	s.	d.
Archd. of ———, at Michaelmas now last past	0	8	8
Received also for <i>synodals</i> due to the same Archd. at Easter			
Visitation last past	0	1	0
——— Registrar, acquittance	0	0	4
	£0	10	0

“ARCHDEACONRY OF ———. PARISH OF ———.

EASTER VISITATION, 1855.

	£	s.	d.
<i>Incumbent.</i>			
<i>Procurations</i> and <i>synodals</i> as per receipt annexed	0	10	0
<i>Churchwardens.</i>			
Easter Presentment	0	8	6
Apparitor	0	3	0
Michaelmas Presentment	0	3	0
Apparitor	0	1	2
Parchment for registers	0	1	2
Bishop's Apparitor	0	7	6
	£1	14	4

Reed. ——— Registrar.

interfered with in my place of business, a tradesman does not like to be interfered with in his shop, nor a merchant in his counting-house. Neither does the Clergyman like interference in his district. But I suppose no Clergyman would
 5 deny that there are many laymen with whom he would be glad to take counsel.

The organization of a Central body is a difficulty.* Certainly the Church-going laity are not adequately represented by the

* The House of Commons cannot be considered a fit place for deliberation by the laity on sacred subjects. It is surely enough that it should legislate upon them. Deliberation can, and, as it appears to me, should, take place elsewhere. The question is, Where? According to some,
 5 there must be a new Central body, organized and duly recognized, constituted, in fact, as a representation of the Church laity, apart from the House of Commons. According to others, this is neither desirable nor necessary. The point is one requiring discussion in Convocation itself.

The late Bishop of London made the following observations in the
 10 course of his speech on Lord Redesdale's motion in the year 1851:

"If they were to argue from the abuse of an institution against the institution itself, he knew of none, not even that instituted by the Saviour Himself, against which that same argument might not be used, to prevent the exercise of its legitimate and inherent powers. If the Church was not qualified so to deliberate on
 15 "its own affairs, he should like to know what organized body was. That Parliament, as it was now constituted, was qualified to deliberate on the affairs of the Church, was a proposition to which he could not accede. At the same time he must state that he was not satisfied with the present constitution of Convocation; and for this reason—that, putting aside the question as to the admission of the
 20 "laity, he did not think that the parochial Clergy were adequately represented while the deans and chapters were more than adequately represented in Convocation. Since the last meetings of Convocation, the parochial Clergy had greatly increased in numbers, and still more in learning, in intelligence, and in independence, and he did not think that about forty representatives in Convocation were an adequate
 25 "representation of fifteen or sixteen thousand of the parochial Clergy. But, if alterations were to be made, he thought that Convocation itself was the body which ought in the first instance to make these alterations."

An attempt was made in the year 1855, to accomplish an improvement in the constitution of Convocation as a Clerical Body. It failed; and the
 30 desire for *such* Reform, at no time strong, has, I think, now died away.

Convocation, then, remaining as it is, the question is, Do we want a new Central body; a *tertium quid*, which shall be neither Parliament, nor Convocation, but a mixture of both? The following Letters, which
 35 appeared in the *London Guardian*, of March, 1857, bear on the subject under consideration. They are addressed to the Editor.

"SIR—The last meeting of Convocation has made several points much clearer than they were before.

"1. Convocation has established itself; it cannot be put down, or anything else substituted for it.

40 "2. All agree that, in some way or other, the laity ought to be consulted.

"3. There is an equal consent that they cannot in any way be made members of Convocation.

"4. The curious and interesting debate in the Upper House on the best mode of obtaining counsel from the Province of York, on the subject of missions,
 45 "shows that somehow or other York must be combined with Canterbury.

"Canon Wordsworth's suggestion of consulting the laity in Diocesan Synod is most valuable, but it is a step only; its advantages will be mainly local, and Parliament will be unable to gather the wishes of the laity from the discordant resolutions of Diocesan Synods. Their collective wishes can
 50 "only be satisfactorily expressed by their deputies in one assembly for England.

"Dr. M'Caul was right when he said that we cannot separate Church and State. And yet Mr. Hills, too, was right in saying that the Church is becoming more self-reliant and independent of the State. The ideas are
 "not incompatible; by proper management those Acts of Parliament whose
 55 "existence proves the first case may be made safely to work out the second.

"Mr. Hayward Cox, I believe, expressed truly the desire of the majority of

Houses of Parliament; if they were, there would be little, if anything, said about a reform of Convocation, or rather about special arrangements in regard to the laity.

"the two Houses of Parliament to know the views of the laity, and their intention to give effect to them when expressed unanimously.

"I think the time is come for a further step, for asking the Upper House of Convocation, when it meets in the summer, to appoint a Committee of both Houses, to consider the expediency of establishing a central body for England, consisting of Bishops, Clergy, and laity, whose function shall be to recommend such measures to Parliament as its three members, voting separately, shall agree on. It need not be called either Synod or Council, if any persons are better pleased that it should not; what is essential is that the Clergy and laity should be purely representative, and should, if possible, be so chosen that important minorities in the different Dioceses should not be practically disfranchised.

"I have long desired such a body. I have been quite unable to see that it must supersede the Convocations, as many of my friends seemed to think. There is room for a national assembly as well as for Provincial Synods, and there are some advantages in their not being constituted in exactly the same way. I have forborne for some time back to press for the establishment of such an assembly, because I thought it in every way desirable that the Clergy should express their willingness to have the laity associated with them in the preparatory work of Church legislation, rather than that we should seem to demand it. But now that the Clergy have so heartily expressed that wish to consult us, I see no reason for further delay.

"I cannot close this letter without expressing an opinion that to a very great extent Mr. Woodgate was right in thinking that the lay delegates would not be men such as he would prefer. But I do not think that I help his case by this admission. I fear that disunion and distrust between Clergy and laity is increasing, and that nothing can cure it but the free consultation of their representatives in one assembly under the security of separate voting, and this only after a preliminary and painful period of troubles and abortive measures.

"But I have confidence that even from the very first there are some measures, such as those for the proper discipline and security of the Clergy, which not even the Dissenting layman chosen by Dissenting Churchwardens would obstruct; and that as the members come to work together, mutual respect and confidence will mitigate party. The laity are not insensible to the influences which have produced such pleasing effects in Convocation.

"I ought, also, to add, that such a central assembly as I propose will have immense power when it does agree. I do not think that it is therefore to be feared. Like the Bishop of Melbourne's Synod, which forbore, at his request, to petition the Legislature to sanctify its deliberations with prayer, it will abstain from interference with things beyond its province. If it does not—if it meddles with Dissenters or with Maynooth—Parliament will check it; and we shall all do well to remember that agitations for these mischievous purposes can be carried on just as well without it.—I remain, yours truly,
"F. H. DICKINSON."

"SIR—The question which my friend Mr. Dickinson has mooted in your last number appears to be one of great difficulty, namely, that of a 'central body for England, consisting of Bishops, Clergy, and laity, whose function shall be to recommend such measures to Parliament as its three members voting separately shall agree on.'

"1.—There is a difficulty respecting the power which should 'establish' such a function in the kingdom. This power could hardly be other than Parliament, which must act upon the broad principle of holding every baptized person to be a member of the National Church. The body constituted by Parliament could therefore hardly be expected to have the interests of the Church more at heart than Parliament itself, in its present condition.

"2.—The improbability that such a body could become active and energetic in action, without great disturbance to the constitution of the kingdom.

"The idea of Mr. Dickinson appears to be the revival in another form of the Council of the Primate of all England, which was held under the Norman

* See pages 78 to 80.

Having now briefly explained the past and present proceedings of the Society, let me allude, also very briefly, to the circumstances which have led to its formation, and with which I have been so much mixed up, as to be able to speak
5 of them with confidence.

It appears to have arisen out of a movement partly political, partly religious. We remember the lamentations of the late Lord Eldon, and others, on the admission of Roman Catholics into Parliament, and ever since the year 1829 persons attached
10 to our Protestant institutions have felt more or less uneasy about them, and have been glad to embrace any opportunity that presented itself of putting them into a state of defence,—I will not say of undoing what was then done, although even this has been mentioned,—but of preventing mischievous
15 results. It is imagined by some that the Convocation movement has a Romanizing origin, and a Romanizing tendency. No

“ kings, and which was in fact the continuation of the Witena-Gemót of the
“ Saxon kings, when held for ecclesiastical purposes. That the business of this
“ council passed off into the Provincial Convocations, as soon as the property
“ of the Church fell entirely under the management of the Clergy and the
5 “ Papal Legates, is true. But that Parliament, which at the Submission took
“ the management of this property into its own hands, will ever be induced
“ to reconstitute the general ecclesiastical council, either for the management
“ of the property, or in a form of any service to the Divine mission of the
“ Church, can hardly be expected.
10 “ I do not, therefore, myself look for any benefit or help to the Church
“ from any body which Parliament might be induced to constitute. I look for
“ good rather to Parliament itself, as soon as the Divine body of the Church
“ shall in her own organism have assumed those functions which are allowed
“ on all hands to be in abeyance. As soon as the Church begins fully to do
15 “ her own spiritual work in the parish, the Ruridecanal Chapter, and the
“ Synod of the Diocese (I speak of the Synod of the Diocese as distinguished
“ from the canonical Diocesan Synod of Clergy, as well as from the American
“ Convention), that work will manifestly be known to every member of the
“ Legislature, who, if he will, may attend the Synods of the Church, and
20 “ obtain every information and recommendation which might be serviceable
“ to the Church, without any interference from ‘ the Dissenting layman chosen
“ ‘ by Dissenting Churchwardens.’
“ The Church has not yet in this kingdom asserted her existence in her corporate capacity. As soon as she has done that, the wants of her ‘ body corporate’
25 “ ‘ will call forth the attention (we may expect) of the Legislature no less
“ than the needs of any other body corporate, recognised by the laws of this land.
“ Any member of Parliament coming into the Houses of the Legislature
“ with business from any parochial Synod, or district Synod under the Bishop,
“ will be received by the whole House as coming with authority. The Bishop
30 “ also, who, after having held Synods in his Diocese, shall go up into Parliament accompanied by such Peers and Commons as are residents within
“ his Diocese and cognisant of its wants, will bring to bear upon the whole
“ body of the Legislature an influence far more powerful than the recommendation of any ‘ central body.’
35 “ The Church of old found its way into the Roman Senate, and before the
“ Imperial throne, not by asking for a ‘ central body,’ but by doing her
“ Divine work abroad in the world as a ‘ corporate body’ which had an
“ existence. She then found, and will again under like circumstances find,
“ herself possessed of such spiritual power, that for her to ask is to receive,
“ and to desire is to possess.—Yours truly,

“ WILLIAM POUND.”

supposition can be more completely at variance with the facts of the case. Its earliest, its persevering, its most successful advocates have never sought, and "do not seek, to attain to the possession of any undue priestly power, or the exercise of any undue priestly authority, in matters apart from the Church, or even in the Church. They claim for the Church only this,—the power of managing her own affairs, of enlarging her mission, so that her work may meet the wants of the people. They claim for her the power of so ordering her house, that she may free herself from the abuses which clog her mission, and hinder her labours, and so would render her able to do, well and effectually, that work for which Christ instituted her, and for which His Spirit now abides with her." * They have been men remarkable for their simple attachment to the Book of Common Prayer, that precious repertory of Scriptural truth bequeathed to us by our Reformers, whose plans for promoting the efficiency of the Church, as set forth by themselves, may be regarded as a type of the more prominent objects of the present movement.

Ever since the disturbance of our constitution by the measure of 1829, there has been a feeling in the Church that something was required to be done. About three or four years after that date, the publication of the Oxford tracts commenced. About the same time a work appeared from the pen of Mr. Kempthorne, a Cambridge man, whom I remember as chaplain to Bishop Ryder, and who wrote to show that if Convocation met, much good might arise to the Church of England. The late Chancellor Warren, of Bangor, likewise published a sensible work, taking the ground since maintained by the Metropolitan Church Union, in which he and I afterwards met. He was a man of retiring habits, and I never heard of his work until I met with it at Bangor this year. Another work of great interest appeared in the year 1833, by Mr. Massingberd, now proctor for the Diocese of Lincoln. These three writers advocated the revival of Convocation, whilst the learned authors of the Oxford tracts purposely omitted the subject. It came under my notice in the year 1848. A friend had prepared a Petition to the Queen for the revival of Convocation,

* Speech of Rev. John Light at Rochdale, March 1853.

† See the "*Reformatio Legum Ecclesiasticarum*, 1571," Oxonii, 1850, J. H. Parker. *Titulus XIX. (De Ecclesia et Ministris ejus, Illorumque Officiis)*, contains express provisions (pages 109 to 111) for the holding of Diocesan Synods, including the introduction of an invited lay element.

which found its way to London. Several persons, of whom I was one, took the matter up, and we prosecuted it with an extreme degree of perseverance, amidst very considerable difficulties. We were not, however, discouraged, for we felt all along that we were standing upon the true constitutional ground of the Church of England. Two years were spent in preparatory work; and the result was the formation of the Convocation Society in November, 1850, for the sole purpose of promoting the revival of Convocation; in other words, the resuscitation of existing institutions, the restoration of Synodal action in the Church of England, with a view to improved arrangements, on a footing which should be acceptable to the general body of her members, as well as compatible with the position of a Church established by law.*

15 P.S. As a sequel to this account of the Convocation Society, it was thought that a brief topographical sketch of proceedings in the various Dioceses, might be interesting.

Such sketch was accordingly prepared, and was partly given at Chichester; since, however, time did not admit of its being then completed, a request was made that it might be printed separately, and published in the form of an Appendix.

14, *New-street, Spring-gardens,*
March 25, 1854. (Rev. W. S.)

N.B.—A leading personage, whose opinions are entitled to great deference, has said, that if the advocates of the revival of Convocation were prepared to give a negative answer to the following questions, there would scarcely be two opinions as to its desirableness:—

1. Do you want a separation of Church and State?
2. Do you want a power of independent Legislation?†

He was informed that our answer to them both would be a decided negative.

Notwithstanding, our opinion is, that the Church requires the exercise of Central deliberation by the Clergy; and for the laity, some better opportunities than are now open to them, for the expression of their sentiments on questions affecting her welfare and efficiency.

* See pages 8, 24, 27, 36 (Note).

† See pages 7, 12, 13, 36 and 37 (Note).

February 1.]

APPENDIX

TO

REPORT OF PROCEEDINGS

AT

CHICHESTER.

BY

HENRY HOARE, Esq.,

CHAIRMAN OF THE

SOCIETY FOR THE REVIVAL OF CONVOCATION.

TWELFTH EDITION, CORRECTED.

LONDON:
1858.

TABLE OF CONTENTS.

APPENDIX TO THE TWELFTH EDITION.

	PAGE
Diocesan Sketch of the Convocation Society's action . . .	35
Diocese of Canterbury—Archbishop's Charge . . .	35
Archbishop's position in the Synod as Metropolitan . . .	36
Diocese of London	37
Winchester, Bath and Wells, Chichester	38
Groundless imputation in reference to "Evangelical" Clergy .	38
Dioceses of Ely, Exeter	40
Gloucester and Bristol, Hereford, Lichfield, Lincoln . . .	40
Norwich, Oxford, Peterborough	41
Rochester, Salisbury, Worcester	41
The Welsh Dioceses	42
The Northern Province	42
Dioceses of York, Carlisle, Chester, Durham	42
Manchester, Ripon, Sodor and Man	45

POSTSCRIPT TO THE TWELFTH EDITION.

Proceedings of Convocation in February, 1854	46
Power of the Metropolitan—Extract from Lathbury	47
Further Proceedings of Convocation in 1854, 1855	48

N.B. The information contained in this Appendix is chiefly of a local character. It was originally prepared for a Meeting of Clergy held in the Cathedral Library, Chichester, on Monday, the 12th of December, 1853, when, time not permitting the speaker to bring it forward, he was requested to add it to the printed Report of what was actually said. The later editions, both of the Report and of the Appendix, contain modifications occasioned by subsequent events.

APPENDIX TO THE TWELFTH EDITION.

A Diocesan sketch of proceedings in connexion with the Convocation Society, should commence with the Diocese of Canterbury. Here we have more members than in most of the other Dioceses. Although the Charge delivered by our venerated Metropolitan A. D. 1853 treated the action of a body like Convocation as impossible, yet his Grace's extensive practical experience enabled him to throw out many valuable hints as to Synodal action, showing how on the one hand it might be both mischievous and impracticable, and how on the other it might be a blessing. And here, it is no more than right to acknowledge the condescension with which his Grace has permitted the approaches of men whose opinions differ from his own. 5 10

In that Charge, from page 11 to page 30, the argument for Synodal action is, in effect, conceded. It will not be denied that it is an open question what kind of body may be required for Central action;—and again, how often it may be necessary* to bring from one to two hundred Clergymen to London, on the business of the Church; a point worthy, perhaps, of discussion in Convocation itself. At page 25 his Grace says— 15

“The new Convocation must be sanctioned by an Act of the Legislature, and would have no powers except those which the Legislature conferred upon it. Can we believe that the Legislature would confer upon it any power at all, except the power of deliberating and discussing? That liberty, however, we possess already. No one forbids it. As has been said already, nothing prevents any number of Clergy, or any society of Clergy, or the Clergy of any Diocese, from assembling together, and consulting for the common good.” 25 30

Again, at page 14, his Grace observes,—

“I can imagine great benefit from the assembling together of the Clergy of a particular neighbourhood, where they may discuss their various difficulties, compare their several plans of usefulness, take counsel under any unusual occurrence, and excite one 35

* When Local Synodal action is once established, whether the available members of our Church be more or less numerous, their talents will infallibly be developed. This is no idle dream, but a plain and obvious fact, which it is important to realize.

"another's zeal by mutual prayer and exhortation.* But such meetings have no resemblance to a general Convocation, neither is one large assembly suited to the work which might be properly and usefully accomplished by five hundred small ones."

- 5 For much that is here said, we may be most thankful; but when the "five hundred small ones" are in action, perhaps the able men who, from time to time, may enjoy the confidence of the several assemblies, will desire the privilege of being allowed to meet together in more extended conferences, and great blessing might result from their doing so.

- 10 Again, his Grace has no objection to Meetings of the Bishops at Lambeth, nor, perhaps, to Diocesan Synods. As regards the power which he claims † over his Provincial Synod, under the impression that it is the ancient prerogative of the Metropolitan See of Canterbury, he nevertheless imputes no ill motives to those who, under legal advice, have arrived at a different conclusion from his own. It seems to be too great a responsibility for any one man to be called upon to resolve all the grave questions connected with the Synodal action of the Church of England; whether we regard her general obligations as a branch of the Church Catholic, or the peculiar difficulties which arise from her connexion—in itself a happy one—with the State.† And it is consolatory, under all the circumstances

* In conformity with this sentiment, arrangements have long since been made, with the sanction of his Grace, and of the Archdeacon, for the regular holding of Decanal Synods of the Clergy, throughout the Archdeaconry of Maidstone. See pages 8 (Note), 9, 26, 27 (Note), 39 (Note).

- 5 In October, 1856, the Clergy of Sutton Deanery took the decided yet simple step of forming themselves into a Consulting Committee, to whose Meetings an invited body of lay Communicants should be admitted, leaving the Decanal Synod intact.

- 10 After some discussion as to the number of Clergy of which such Committee should consist, they resolved that none should be excluded, being in full orders. Eight laymen were nominated A.D. 1856, including the Earl of Romney, but taken mostly from the Middle Class. The number of laymen is at present limited to sixteen, and they are to attend as Consultees, without the power of voting, which was considered unnecessary. The united body met for the first time on Friday, the 14th of November, 1856, under the able presidency of the Archdeacon of Maidstone, and it is understood that they will, from time to time, consider such matters as he may bring before them. In the year 1857 the number of sixteen was made up.

- 20 † See page 48.

- ‡ With respect to the separation of Church and State, which many think the proceedings of the Society calculated to bring about, see pages 8, 24, 27, 32. Perhaps it is useless to disclaim a wish for that result; for many who impute no such motive to the Society, think that it is rushing upon that rock blindly. The truth seems to be, that Church and State have for many years been drifting away from each other. Every act of the Legislature, and every discussion in Parliament, involving Church interests, has for a considerable period tended to weaken the bonds of union once so strong between them. This is a

of the case, to be able to regard the Address presented to the Crown in November, 1852, as one in which, notwithstanding his private opinions, his Grace concurred in Synod.

There is, we know, Apostolic authority for the order of Bishops, but it appears questionable whether Scripture justifies our attributing to Archbishops a prerogative which might be made use of to extinguish functions committed to the Episcopate by Divine appointment. There seems to be a danger lurking in this, somewhat akin to Popery. A Diocese, with its presiding Bishop, forms a complete Church; that is a Scriptural position; and then follows an important consideration, how far it is right that the Bishop's authority should be overridden by that of the Archbishop. According to some, the authority of the Synod is the only ecclesiastical authority superior to that of the Bishop; the Archbishop being the moderator of the Synod, *primus inter pares*.*

In the Diocese of London, it is not too much to affirm that the question is making silent but steady progress. There is a far more general feeling of sympathy, than when, in the years 1848 and 1849, public attention was first directed to the voice of the Bishops and Clergy, called together by the Metropolitan, in the name of Christ, and in obedience to the usual Royal Writ. As regards the late Bishop of the Diocese, Dr. Blomfield, nothing can exceed his courtesy to the able men who have exerted themselves in promoting the Convocation movement.

state of things which require reparation; and were the Church now placed, by means of her proper deliberative assemblies, upon a footing suited to the present political constitution of the State, she would be enabled not only to secure what remains of her hold upon the country as a religious Establishment, but to gather fresh fortifications; to lengthen her cords, and strengthen her stakes, and to command a respect which she in vain looks for during the abeyance of all self-regulating power to adapt her working to the social changes which time brings about. Some men take it for granted that State-connexion, and independent ecclesiastical action, are essentially antagonistic, and incompatible. On such persons may be pressed the illustration afforded by the Synodical action of the Kirk of Scotland, notoriously an Established Church. We contend that the Church, like the various dissenting bodies, ought in fairness to be allowed the exercise of a self-regulating power, subject to the supreme control of the civil legislature. The adversaries of this opinion may be challenged to show upon what ground a religious community of any kind should be entirely prevented from carrying out its own system in its own way; and certainly to prove that the circumstance of a Church being connected with the State gives to that State, or to any individual member of it, a right to violate any just rule, or to tie up any legitimate action of the Church, in the exercise of her proper mission. With respect to the Church's want of a self-regulating power, see pages 7, 12, 13, 32.

* See Extract from Lathbury, *infra* page 47, and Report of Committee of Convocation on Reform. (*Journal of Convocation*, No. I. page 14.)

Next in order comes the Diocese of Winchester. Here I cannot say that our progress is great, or our Society strong, but the Archdeacon of Surrey, with one, if not both, of the Diocesan Proctors, is in our favour. Although the Bishop has not shown
 5 any special favour to our proceedings, my feeling of respect for his Lordship, and my knowledge of the extensive good done by him in his Diocese, constrain the remark, how admirably he would preside over a Diocesan Synod.*

In the Diocese of Bath and Wells, our Society is strongly
 10 supported. The late lamented Chairman of our Council was one of the Diocesan Proctors; and the vacancy occasioned by his decease led to a contested Election, which took place at Wells, on the 12th of June, 1855; 76 of the Clergy voting for Mr. Mayne, 110 for Mr. Ommanney, a Member of our Council.

15 In the Diocese of Chichester, the opinion of your revered Bishop is well known. Perhaps, however, the support which we have received is not so great as might have been expected. During a recent sojourn at Brighton, I have had opportunities of conversation on the subject with some
 20 Clerical friends, bound to me by private recollections of long standing; and as they are sometimes spoken of as opponents, the Meeting will be glad to hear that a kind and conciliatory spirit has been manifested by them, as well as in other influential quarters. On the other hand, I confess that a
 25 definite and well-authenticated statement was made by my Brighton friends, the like of which I never heard before, except as mere newspaper or anonymous report, to the effect that parties can be named,—not indeed in this Diocese, nor were any names given to me,—who look, or have looked,
 30 upon Convocation as the thin end of the wedge, to be hereafter driven home, for the purpose, and with the effect, of expelling from the Church the whole of the Low Church party! The absurdity of such an idea it is simply impossible to express. It is emphatically negatived by the language of
 35 the paper quoted at page 13, which was laid on the table of the Lower House of Convocation in November, 1852:—

* It is important, that, in July 1854, his Lordship, whilst reiterating his conviction, that mischief *might* ensue from Synodal action, (see page 28 (Note, lines 11 to 14), page 35, line 8,) did not think it necessary to oppose the reception of the Reports of the Committees appointed in the preceding February. When good men try to cooperate, and to do all things in charity, with due consideration for each other's feelings and infirmities, it is wonderful how much may be effected! The 6th Article of a Dissenting Periodical, the British and Foreign Evangelical Review Number VIII., presents a most encouraging argument for progress.

"They do, indeed, earnestly deprecate all attempts to tamper with the Doctrine of the Church, to add to, or diminish from, the deposit of the Faith committed unto the Church of England, as a branch of the Church Catholic; or to narrow her terms of Communion, as laid down in her Book of Common Prayer and her Articles, for the preservation of which they desire to express their deep thankfulness, and which, it is well known, cannot be touched without the express Licence of the Crown."

Any persons contemplating such restrictions might be asked whether, failing to obtain the necessary Licence of the Crown, they see their way to get rid of the Queen's Supremacy? or whether they seriously desire a tribunal, where they may deal with men's consciences, as a goldbeater with his metal? If so, let them turn their backs on this land of freedom, and indulge elsewhere their indominate cravings after a tyrannical measure of uniformity, which ever was, and ever will be, for the human mind, a total impossibility. The idea of such a wholesale proscription is altogether un-English, and betrays moreover such an entire ignorance of the workings of the human mind, that it would be difficult to censure it as it deserves.

In spite of differences, you have a Diocesan Board of Education, in full and, on the whole, harmonious operation; and in other Dioceses similar Institutions exist, of which the same may be said. It seems to me an undeniable inference, that, without any necessity for going to Parliament, Local Meetings* might be constituted for general Church purposes, in which the Clergy and the laity should consult together, with a view to render all the Church's resources available—her wisdom and her zeal,—her labours, her alms, and her prayers.

* See pages 8 (Note), 9, 26, 27 (Note), 36 (Note). A Clerical friend, who convened a Meeting at Exeter Hall, some twenty years since, for the purpose of considering the expediency of promoting the revival of Convocation, about the time that the late Rev. Mr. Kempthorne published his able work on the same subject, has penned the following remarks, which may assist in throwing light on this question:

"Of course, I have attended many Visitations in my time; and though I have heard many good sermons at them, yet in their general character they have been wearisome, hollow, and unfruitful. As to Diocesan Synods, I complain of their utter inefficiency in the present state of the law, in which they are mere voluntary Meetings; and, for this reason, I differ from the idea that the present power of Bishops and Archdeacons, as respects such matters, is available for good. Verily, we want an enlargement of such power, to render either Diocesan Synods, or Decanal Chapters, any thing better than voluntary Clerical Meetings; where the Clergy, with much wisdom and piety, discover, to their common satisfaction, amendments which ought to be made, and then go away with a painful impression that they have no power to effect a tittle of reform. I wish you had spoken out manfully and boldly for the laity. In so doing, you would have been speaking for the Clergy; for we cannot get on without the support of the laity; and you would have been speaking for the Church at large. Do not leave this matter vaguely to the wisdom of Convocation. Give all the weight you can to this great principle, and we may get on. Hooker asserts the right of the laity, quoting the maxim, "*Quod omnes tangit ab omnibus tractari et approbari debet.*"

In the Diocese of Ely, and University of Cambridge, the two Proctors for the Clergy are in our favour, and also the Dean, (chosen Prolocutor A. D. 1852,) but the Society has made no very marked progress. My own College, St. John's, has contributed many valued adherents. On the part of the Bishop, I have never heard of any personal dislike to Synodal action.*

In the Diocese of Exeter, the opinions of the Bishop are well known. No one of our Bishops has greater reason to desire the restoration of Synodal action; for his Lordship, no doubt, feels that, had it been in operation, certain events which have painfully affected him, might have been avoided. Ordinary points of disagreement are often settled by meeting quietly to discuss them: and when men assemble in solemn Synod, to consider truth, there is still stronger ground for anticipating a satisfactory result. Our Society is not without valuable support among the Clergy; but, to disarm suspicion, I may just say, that neither this Diocese, nor its Bishop, has taken a leading part in our proceedings.

The Diocese of Gloucester and Bristol stands prominent for several reasons. The late Bishop, Dr. Monk, was one of the earliest advocates of Synodal action; and as regards the Clergy, too much can scarcely be said in commendation of the quiet determination, the wise prudence, and the sound views, displayed by many of them, in various exigencies which have arisen, of late years, as to Church affairs. The number of members belonging to our Society in this Diocese, is, perhaps, small; but nowhere is the cause which it advocates better understood, or more warmly supported. The vacancy occasioned in the representation of the Clergy, by the death of Dr. Warneford, was supplied by the unanimous election of Mr. Davies. On his death A. D. 1857 there was a contest, the numbers being, for Sir George Prevost 111, for Mr. Rice 72.

In the Diocese of Hereford,† we are not without friends; but the progress of the question is less marked than elsewhere. The Diocese of Lichfield is one in which I think that we may venture, ere long, to anticipate high support.‡ Our Council is honoured with the names of two laymen of wealth and station, and, may I be allowed to add, of the highest character.

* See page 47, lines 12, 13.

† See page 47, line 8.

‡ It appears that the Bishop, though absent from the Session of February, 1854, was nevertheless nominated, and has acted, on one of the important Committees then appointed. Archdeacon Allen is also a declared convert.

The Diocese of Lincoln is now under the charge of one in whom, from his unwearied exertions as a Parish Priest, great confidence is felt; and anything interesting to the Clergy generally must command his Lordship's sympathy.

In the Diocese of Norwich our cause is making progress, 5
although slowly. On the part of the Bishop I am not aware
that there is any personal antipathy to our movement.

In the Diocese and University of Oxford, until lately,
our Society has had small support; but the Bishop has
acted towards us with a degree of kindness and conde- 10
scension, ever since we first approached him in February
1851, which demands our warmest thanks. In the Arch-
deaconries of Berkshire and Buckingham, the number of our
supporters is considerably increased.

In the Diocese of Peterborough, an important development 15
of Church life has grown up, manifesting itself in satisfactory
results. The return of Mr. Gillett as Proctor by a majority
of 224 to 141, in the month of June, 1850, after a contested
election, which stirred the Diocese to its depths without pro-
ducing irritation,—the first election, perhaps, that had occurred 20
for a lengthened period,—is an event of no small importance
in our Church's recent history. Mr. Gillett was one of the
founders of our Society, and continues to support it by his
valuable counsel.

The Diocese of Rochester, with its four Archdeaconries, is, in 25
its return of Proctors, subject to Episcopal control; and I fear
that a personal dislike to Synods, on the part of the Bishop,
has made it a Diocese of some little difficulty; still here, as else-
where, the question is evidently making way.*

In the Diocese of Salisbury, the prudence and caution with 30
which our proceedings have been conducted, gained for us the
confidence of the late Bishop,—a man not to be named but in
the first rank of honor; and I trust that his successor will not
see cause to withhold his favour. The names of both the
Proctors appear on our Council. One of them took a leading 35
part in Convocation A. D. 1847, when the Bishops' Draft
Address to the Crown was amended. On the whole our
Society is strongly supported in this Diocese.

The Diocese of Worcester is the only English Diocese in the

* It will be observed that, in July 1854, his Lordship offered no opposition to the reception of the Reports of the Committees: and it may therefore be hoped that the prevailing statements respecting his dislike to Synods have been exaggerated.

Southern Province which remains to be mentioned; and here, as in Norwich, I do not understand that the Bishop* would be personally unwilling to meet his Clergy and laity, though he has not encouraged the movement for Convocation. Our
 5 Society is not here in a flourishing condition, but the Proctors are able men, and one of them is a Member of our Council.

The four Welsh Dioceses present, as a whole, much that is interesting. That of Bangor demands especial notice, and seems to show a more extended interest in the question, than almost
 10 any other in the Province. A Lay Association has been formed.

In the Diocese of Llandaff, although our actual strength is smaller than in any other, except Sodor and Man, yet Church work is proceeding under high sanction.†

The Diocese of St. Asaph is one which I contemplate with
 15 peculiar thankfulness; for the Bishop has been accustomed to convene Meetings of Clergy and laity for Church purposes. His Lordship sat upon the Reform Committee.‡

In the large and important Diocese of St. David's, the progress of our question was shown at the election of Pro-
 20 tors§ A. D. 1857.

In the Northern Province, we have seen exhibited a stiff adherence to precedent, although the circumstances are novel; and an exercise of power on the part of the Metropolitan, the propriety of which may be fairly questioned. It is understood
 25 that, personally, his Grace has no objection to Convocation, but is advised that there are legal difficulties in the way.

In the Diocese of York, we have more support than is apparent.

In the Dioceses of Carlisle and Chester, no great exertions have been made, but in the latter I am informed that among the
 30 Clergy there is a growing conviction, which is very observable, as to the necessity which exists for some kind of Synodal action.

In reference to the Diocese of Durham, I insert a paragraph which appeared in the *London Guardian* of May 2, 1855:—

35 “A Meeting of the Clergy of the Archdeaconry of Lindisfarne, convened by Archdeacon R. C. Coxe, was held at Alnwick, on the 14th ult. The Archdeacon, having been called to the chair, proceeded to “state his objects and reasons for assembling the Meeting. He had re-

* It is matter for much thankfulness, that his Lordship has consented to act on a Committee appointed by the House of Bishops. See page 46.

† See page 46, line 25. The Charge delivered by the Bishop in the year 1854, is most truly valuable.

‡ See page 51 (Note).

§ The Bishop was a member of the Reform Committee appointed in February, 1854, and in the course of the year delivered a Charge, which is of great value, in several important particulars.

“ceived a private statement, that the Cathedral Commissioners had a scheme now under their consideration for the redistribution and increase of the Sees of England ; and he thought it right that the Clergy and laity, whom he had convened, should have an opportunity of consulting on a subject in which their interests were so directly involved. 5
 “There was no doubt that an increase of Bishops was wanted. It was for them to say whether Northumberland ought to be included in the present scheme or not. If they thought that it ought to be included, it was the time to consider the best means of urging their claims before the Commissioners. Every member of the Church 10
 “should now be prepared to stand shoulder to shoulder in her defence, and for her extension. For such matters no dependence could be placed upon any political party in the State. Recent declarations concerning ecclesiastical affairs in the colonies were illustrations of what might be expected from Government. The semblance of connection between Church and State had been severed in the colonies. 15
 “He had communicated with the noblemen and gentlemen of the County, and they were all favourable to the erection of Northumberland into a See. In the course of the Meeting the following resolutions were unanimously adopted, and will be forwarded to the 20
 “Commissioners :

“Moved by the Hon. and Rev. F. R. Grey, seconded by the Rev. W. Dodd : ‘That in any contemplated rearrangement of the Dioceses of England, it is desirable that the present Diocese of Durham, at the next voidance, be divided, and that the County of Northumberland be 25
 “made a distinct See.’

“Moved by J. C. Langlands, Esq., of Berwick, seconded by the Rev. J. D. Clarke : ‘That it is the strong conviction of this Meeting that sufficient ecclesiastical property exists in the Diocese to provide for 30
 “all wants, episcopal as well as pastoral.’

“Moved by the Rev. W. Proctor, seconded by the Rev. H. Bell, Longhoughton : ‘That a large amount of revenue is in the course of abstraction from the Diocese of Durham, while the rapidly-increasing wants of the Diocese are very inadequately provided for. That this 35
 “Meeting desires emphatically to repeat the preferable claim of this Diocese, in any further application of its Diocesan funds.’

“A Committee was then appointed to act with the Archdeacon in any further proceedings which might be deemed expedient.

This Meeting, at the White Swan, Alnwick, illustrates a remark which I ventured to offer to the Chichester Clergy ;* and 40
 brings to mind the familiar proverb, “*Aide-toi, le ciel t’aidera.*” Surely the thanks of the Church at large are due to the Archdeacon, to Messrs. Grey and Dodd, to Sir John Fife, and to the other parties who cooperated on this occasion. It is with much pleasure that I add an Address, forwarded on the 15th of 45
 January, 1855, from certain Clergy and laity in the Diocese of Lincoln, to the Worshipful the Mayor, the Aldermen, and the Town Council, of Newcastle-on-Tyne :—

“We, the undersigned Clergy and laity of the Diocese of Lincoln, have heard with the greatest satisfaction of a proposal which you 50
 “have lately made to the Ecclesiastical Commissioners and the Home Secretary, for the subdivision of the extensive Diocese of Durham,

* See page 25, lines 32 to 36.

" by the erection, within its present boundaries, of a Diocese of Northumberland.

5 " We feel a peculiar sympathy with the movement you have originated ; because we ourselves are Members of a Diocese admitted on all hands to stand in need of a subdivision, which we trust we shall see speedily carried out.

10 " We have long felt that the best interests of our holy Religion, and the cause of true Piety would be greatly advanced by a considerable increase of the Episcopate. We thank you for what you have done, so far as you may, to supply a want in the Church so widely felt and acknowledged ; and we trust that similar efforts to relieve it may be made in other quarters.

15 " We earnestly hope that a speedy opportunity may be afforded, by those in power, for giving effect to your useful suggestion ; and we pray that whatever shall be done herein, may, by God's blessing, tend to promote the advancement of His glory, the salvation of souls, and the well-being of His Church."

The following are extracts from a curious but interesting Article on this subject which appeared in the *Newcastle Guardian* of April 21, 1855, under Non-conformist Editorship:—

20 "The Clergy of Northumberland have advertised for a Bishop. We give the announcement all the publicity which our columns can afford it, and would gladly have devoted any additional space which might have been required for more ample and minute particulars as to the qualifications and services which are expected, and the terms and mode of remuneration proposed. We suppose, however, that for these we must refer to Archdeacon Coxe, who has taken the initiative in the matter, and who, from his position, may be presumed well acquainted with the views and wishes of his Rev. brethren.

30 "At present, all we know is, that a certain number of the Clergy have decided, in solemn conclave, that a Bishop for Northumberland is greatly needed, and that there are sufficient ecclesiastical revenues in existence, if not at their disposal, for meeting this grievous and pressing want. * * * *

35 "The fact is, disguise it as we will, the lovers of episcopal dignities desire to have these filled by men of mark and rank, with proud titles, presumptuous pretensions, and princely revenues. If it were otherwise, we should have no objection to a large addition to the 'succession.' There must be government in all incorporated bodies ; 'bees have their queen, stag-hounds their leader ; Rome had her consuls, Athens her archons,' and the Church, if it were a mere voluntary society, might have any number of Bishops which it chose to nominate. 'Primitive Bishops,' in the words of Milton, 'were elected by the popular voice, undiocesed, unrevenued, unlorded, and had nothing to distinguish them but brotherly equality, matchless temperance, frequent fasting, incessant prayer and preaching, and continual watchings and labours in the ministry.' Such men would still be hailed and welcomed everywhere, as genuine successors of the Apostles, and worthy disciples

50 "of Him whose mission was one of mercy, and who 'went about doing good.' The question then is resolved into this—do the Clergy of Northumberland desire a Bishop of the ancient or modern type ? Until they are more definite and explicit in their views, we scarcely know how to deal with their request. We can only take it as indicating on their part (and they surely are the best judges) a necessity

55 "for greater episcopal supervision and control."

In the Diocese of Manchester I have seen the largest Meeting I ever beheld on behalf of the Society for the Propagation of the Gospel in Foreign Parts. It was a monster Meeting. The Lord Bishop was in the chair; and I hope to see his Lordship ere long presiding over a Synod of the Diocese. 5

The Diocese of Ripon presents a great array of strength, and the Charge of the late Bishop, Dr. Longley, calls for the heartfelt gratitude of Churchmen. Our Council has lately been joined by two laymen, whose support is most valuable.

In that of Sodor and Man, we have in the Bishop a warm and steady friend to Synodal action. 10

On a review of our whole case, our prospects appear to be as hopeful and encouraging as can be desired. There is, on the part of the Clergy, a wide-spread conviction of the importance of lay concurrence and cooperation;—a generous desire to meet their people in all reasonable demands;—on the part of the wiser laity, a desire to carry out the teaching of the Church Catechism, viz., to show a humble and teachable spirit, whilst acting with firmness and resolution. In fact, party spirit generally appears to be on the decline. 15
Among the Clergy themselves, we find eminent Bishops anxious to consult the mind of the “Curates,” and “Curates” again to seek counsel from the Bishops, that so the lay question and all questions may be arranged to godly edifying.

These remarks may be fitly concluded by the citation of an admirable passage, which occurs at page 399 of the “Christian Remembrancer,” No. LXXXVI:— 25

“We are upon the eve of another Synodal movement. It has been long waited for, and prayed for; and it is now begun. The reform and revival of our ancient Church Assembly in Convocation, which once seemed to be beyond hope or even fancy, is now in hand. Our Church must take a lesson from the past. She must watch, and hope, and strive, that the movement of our days may not either in its history or its event resemble the movement of 1697—1742. That began in power and ended in weakness; it originated in the self-glory of man, and resulted in the dishonour of the Church; it was ‘of the earth, earthy.’ May this be in all points otherwise! 30
“That it may be so, the restoration of her Synods to our own portion of the Church Catholic must be sought from a right motive, and carried out in a right spirit. Honest uprightness and self-devotion must constitute the means used for their attainment. The brightness of the divinely-arranged machinery of Church Government must not be tarnished by ambition or lust of self-display in individuals, nor clogged by the earthly policies of ministries or of factions; it must be allowed to do its work freely, with that efficiency which is not its own,—guided, as far as man is allowed to guide it, with clean and earnest hands,—and directed always to high and holy ends, to the increase of the glory of God, and to the furtherance of the present and future welfare of Christ’s Church and of His poor. 35
“A Synod is a holy thing. *Tà áγία τοῖς áγίοις.*” 40

POSTSCRIPT TO THE TWELFTH EDITION.

More than three years have elapsed since I ventured to address the highly-respected assembly which met at Chichester in December 1853, and the successive editions of this little work have contained allusions to the progress of events from
5 time to time.

Convocation met in February, 1854, and appointed two Committees, with the sanction of his Grace, and with such concurrence in other influential quarters, as that may possibly imply. One of these Committees was moved for by the
10 Bishop of Llandaff, the following being the terms of his Motion:—

“To appoint a Committee of this House,—and to direct the Lower
“House to name seven of its members to consult with it, when
“summoned,—to consider and report to this House whether the
15 “great increase and present condition of the population does not
“make some, and what, adaptation of the Church’s rule needful, to
“meet the Church’s needs.”

The drift of this, it will be seen, is exclusively practical; and although this circumstance would tend to recommend it in the
20 eyes of many valued friends, who are disposed to sympathise generally with the Bishop of Winchester, yet it is observable that his Lordship opposed the appointment of this Committee. It consisted of the Bishops of the following Sees: London (deceased), Chichester, Oxford, St. David’s,—Lichfield, Worcester,
25 and Llandaff. Those nominated by the Lower House were as follows:—The Dean of St. Paul’s—Archdeacons Sinclair, (Middlesex,) and Grant, (St. Alban’s,)—Doctors Jelf and Wordsworth—Messieurs Haygarth, (deceased,) and Majendie. This Committee has met, and presented a Report; but that
30 Report has not, as yet, been discussed.

The appointment of the other Committee, with which I am at present more immediately concerned, was not opposed by his Lordship, being moved for by the late Bishop of London, Dr. Blomfield, in the following terms:—

35 “To appoint a Committee of this House,—and to desire the Lower
“House to nominate seven of its members to deliberate with such
“Committee, when summoned,—to consider and report to this House,
“with a view to addressing her Majesty thereon, whether any—and
“if so what—reforms* in the constitution of Convocation are ex-

* See page x., lines 20 to 24, page 51 (Note), page 55, lines 35 to 37.

"pedient, to enable it to treat, with the fuller * confidence of the Church,† of such matters as her Majesty may be pleased to submit to its deliberations."

The Bishops present represented the following Sees ; and it is a gratifying circumstance, that the Bishops of Hereford and Worcester were among them : — Canterbury — London (deceased) — Winchester — Chichester — Exeter — Hereford — Lincoln — Oxford — Peterborough — Salisbury — Worcester — St. Asaph — St. David's — Llandaff — (14). Of the absentees, the Bishop of Bangor gave his proxy to the Bishop of London ; those of Gloucester and Bristol, Bath and Wells, to the Bishop of Oxford ; those of Ely and Lichfield, to the Bishop of Winchester ; so that with the exception of the two Bishops of Norwich and Rochester, all agreed to the appointment of the Committee in question. It consisted of the Bishops of the following Sees : London (deceased), Chichester, Oxford, and St. David's, — the four able men who sat likewise on the former Committee, — Exeter, Salisbury (deceased), and St. Asaph. Those nominated by the Lower House were as follows : — The Deans of Ely, (Prolocutor,) ‡ and Bristol — Archdeacons Bartholomew, (Barnstaple,) Garbett, (Chichester,) and Harrison, (Maidstone,) — Doctors M'Caul, and Russell.

Far be it from me, as well as from my friends, to desire hasty action by Convocation. What is chiefly needed is, full investigation, by competent authority, into the whole question of Synodal action. It must be one of slow growth. It is only just beginning to take hold of the public mind. I for one am fully alive to the difficulties attending it ; and cannot object to their being plainly and even strongly stated, provided only that they are not treated as insuperable.

With respect to the delicate question of the power of the Metropolitan, I subjoin an extract from the recent edition of Lathbury's work, page 476 : —

" I see not how the matter could be settled were the Archbishop and Bishops to be at issue on the subject ; but it appears to me that in our present circumstances the President and his Suffragans should labour to act in concert. If a majority of the Bishops wish to prevent a prorogation, in order that important matters may be discussed, the President would not be likely to exercise his authority against their wishes, even supposing that no doubt could be entertained respecting his absolute right ; much less would he be likely to

* This important word appeared in the newspaper reports "full:" an error of considerable moment.

† By this expression the whole Church was intended, not the Clergy only.

‡ The Prolocutor is a member, *ex officio*, of all Committees of the Lower House, but not necessarily of all joint Committees of both Houses.

- “do so when the subject is so encompassed with difficulties. My hope
 “is, that such a question will not be agitated; and I would recom-
 “mend that the principle laid down in Tenison’s letter should in
 “every case be regarded. Let the President and his Suffragans act
 5 “in concert; and if the Bishops wish to prolong a discussion, or to
 “open new subjects, let the Synod be continued from day to day, or
 “from time to time, according to the convenience of the two Houses,
 “until all such matters as it may be desirable to introduce have
 “been fully considered. The passages already quoted prove that,
 10 “in the early part of the last century, the question was viewed as so
 “difficult as not to admit of a solution. The difficulties in the way
 “of its settlement at present are much greater. Under these circum-
 “stances, therefore, the obvious course is not to raise the question.”

- The gracious conduct of the President on that occasion,
 15 February, 1854, is before the world. Instead of acting sum-
 marily, under his supposed prerogative, his Grace consulted
 his Comprovincials, and with their consent, after appointing
 Committees, continued the Convocation to Friday the 30th
 of June, when it was intended that it should again assemble
 20 to receive Reports. That day proving premature, Convo-
 cation was prorogued to Thursday the 20th of July, when
 the Reports were presented. The wording of the Report of
 the Reform Committee* caused me to write to the Bishops of
 London and Oxford on the lay question. This led to a
 25 personal conference, and to further Correspondence, which
 has been printed by permission of the Convocation Society.

- Convocation next met in February, 1855, when three
 Sessions took place. An intended discussion was delayed
 for want of certain Opinions from the Solicitor-General, and
 30 from Dr. R. Phillimore, on a Case submitted to them.

- The legal Opinions having at length been obtained, an
 Address to the Queen was adopted by Convocation in June,
 1855, praying for the Royal Licence† to enable it to take up
 the question of an amended Representation of the Parochial
 35 Clergy in the Lower House. Matters were not sufficiently
 advanced to justify any sanguine expectations as to the result
 of this application; it was, however, graciously received,
 although her Majesty was not advised to grant the Licence.

- In May, 1857, a new Convocation met, and all opposition
 40 appeared defunct. The Dean of Bristol was chosen Prolocutor.
 The Lower House at once appointed a Committee on the lay
 question, whose Report was presented in July.

14, *New-street, Spring-gardens,*
November 25, 1857.

* For this Report, see Journal of Convocation, No. I., page 14.

† See page 97 (Note).

February 1.]

No. I.

CORRESPONDENCE

ON THE

COOPERATION OF CLERGY AND LAITY.

BY

HENRY HOARE, Esq.,

CHAIRMAN OF THE

SOCIETY FOR THE REVIVAL OF CONVOCATION.

THIRD EDITION;

LONDON
1858.

STAPLEHURST, KENT,
Saturday, July 22, 1854.

To the Rt. Rev.

The Lord Bishop of OXFORD,
CUDDESDEN PALACE, WHEATLEY.

RIGHT REV. AND DEAR LORD BISHOP :

Before obeying the commands with which you honored me, that, with due permission, I should prepare to address a Clerical Meeting at Chichester in December last, on the subject of Synodal action, it was my duty to consider, most closely and
5 carefully, and with the aid of the best advice I could procure, what amount and what kind of such action would be safe as well as practicable in this country, and likely to be beneficial.* It is natural, therefore, that I should now reply to your kind letter, respecting the proceedings in Convocation on Thursday
10 last, by asking myself the following questions, viz. :—

I. What new light do those proceedings cast on any points which had or which had not occurred to my mind in connexion with this subject ?

II. Has anything arisen subversive of any of the positions
15 which at that time appeared to me safe and tenable ?

III. To what extent have they tended to advance the cause, and can I discover in them anything which, in my view, is open to objection ?

I. They confirm the feeling of discontent with which Parlia-
20 mentary deliberation on sacred topics must too often be viewed, and they show, in a striking point of view, the wisdom to be found among the English Clergy. My anticipations had been heightened, not lowered, by the invectives in which jealous men sometimes indulge, against those who, after all,
25 are the teachers of the Nation.

II. So far as I can see, none of my positions are affected ; except in the way of confirmation.

* The question is often asked, What is your Plan ? The Convocation Society, as such, avoids details ; leaving it to the wisdom of Convocation itself, or of its Members, to make proposals. See pages 70 to 72 for some suggestions. They are not without authority, and were improved and carried out in this Deanery A. D. 1856.

III. Nothing strikes me as at present objectionable, but there is matter in the second paragraph* of the Report of the Reform Committee which might, I think, germinate mischievously in regard to the laity. With this qualification, the proceedings have surely tended to advance this glorious cause, beyond even 5 former precedent.

Believe me to be,

With the highest respect,

Most faithfully yours,

HENRY HOARE.

* For this Report, see Journal of Convocation, No. I., page 14. The second paragraph is as follows :

" In entering on this subject, the Committee considered that their deliberations were limited to such improvements as they could suggest 5
" in the constitution and working of the Convocation of the Province
" of Canterbury, that is, the Archbishop and Bishops, and the
" Representation of the Clergy thereof. They have, therefore, not entered
" upon the questions whether the Convocations of the two Provinces of
" Canterbury and York could be brought to deliberate together; nor
" whether, or under what limitations, and through what machinery, a 10
" Representation of the lay members of the Church could be brought into
" deliberation with the Clergy, though these two questions are, in their
" judgment, of the very highest importance. They believe that these
" questions may be more profitably discussed hereafter in Convocation
" of the Clergy, when such reforms as it may be deemed expedient to 15
" adopt shall have been effected in its constitution."

The juxta-position of these two questions, together with the extraordinary importance attached to them, naturally gave rise to an impression that the lay Representation in the minds of the Bishops who presented this Report, (viz., those of London (deceased), Chichester, Exeter, Oxford, 20
Salisbury (deceased), St. Asaph, and St. David's,) was analogous to the existing Clerical Representation, of which special mention is made in the Report; and further, that their Lordships desired to be considered as committed to the introduction and full development of the elective principle; the idea of consolidating the two Provinces tallying with that 25
of constituting one such Body in London, and tending to confirm the supposition that such was the intention. Besides which, it has been publicly stated by a high authority, that, whether favouring the revival of Synodal action, or not, the Bishops were at least unanimous in this, that if Convocation is to resume its active functions, there must be an 30
admixture of laity.

The fact, however, is, that when this Reform Committee was appointed, there was a discussion in the Upper House whether or not it should be empowered to take up the question of admitting a lay element into Convocation, and it was unanimously considered inexpedient 35
to give such power. Nevertheless, it was felt by the Committee then appointed, that it would be improper to make no allusion to a matter of such importance, and they therefore admitted into their Report the language quoted above, from which no conclusion whatever is to be drawn 40
as to their opinions either individually or collectively, nor was the lay question ever taken in hand by them in any way. (See page x., lines 20 to 24, page 46, line 39, page 55, lines 35 to 37.)

PALACE, CUDDESDON,
Wednesday, August 23, 1854.
 10 o'clock a.m.

To the Bt. Rev.

The Lord Bishop of OXFORD.

RIGHT REV. AND DEAR LORD BISHOP:

THE short interview with which I have already been favoured this morning, shows in what different lights the present position of the Church of England may strike different minds;—the minds, too, of practical men, earnestly
 5 pursuing a common object, and moreover desirous of attaining it with the smallest possible amount of disturbance to existing institutions.*

It is undeniable that great difficulties arise under a constitutional form of Government, in a country where the
 10 Church is established, whilst all kinds of religious belief are allowed to prevail. Nevertheless, the broad fact remains, and will scarcely be denied, that there is but one truth. That truth it is the duty of the Christian to uphold, under all circumstances, — political, social, and personal, — and to
 15 prove against all comers. In the Litany we are taught to implore a blessing on Christian Magistrates, that they may have grace given them to “maintain truth,” as well as to “execute justice.” “Sanctify them through Thy truth,” said our blessed Lord; “Thy word is truth.” (John xvii., 17.)

20 This truth, then, is exceedingly precious to all true-hearted Churchmen. We know it to be founded on Divine Revelation, and we find it embodied in the formularies of our Church. Its advocates may possibly be in a minority in the country at large, and the State may have increased our difficulty by its recent legislation; but I see no reason to
 25 despond, or to take a gloomy view of our position. For surely all great things are done by minorities; and if we Churchmen could but be organized to a certain extent,—an extent not less practicable than conceivable,—surely the result of our
 30 organization might be such, that there would no longer be any occasion for hanging our heads, even in that heterogeneous assembly, the House of Commons.

Doubtless it sometimes happens, especially with persons of sanguine temperament, that tempting schemes suggest themselves, which are impracticable. But really I do not think
 35 that this is the case in the present instance. Our minds are set

* See pages 98, 128.

on an object which I cannot consider unattainable. That object is, the revived action of Clerical Synods, and lay cooperation therewith, having in view legislation * in some measure suitable to a Christian country, to be effected partly by such action of the Church, partly by the Imperial Parliament. Lay 5 cooperation is manifestly a matter of prime necessity; and the question is, how to secure it in the best way.

Keeping this object clearly in view, as a thing to be aimed at, I took care to hint, in the Address which I was privileged to deliver at Chichester, cautiously and quietly, not once only, 10 but again and again, at certain things which seemed to be necessary, as well as desirable in themselves, and attainable. Let me repeat those words,—necessary, desirable, attainable.

In speaking, as I could not but do, of Central action, I fully considered the desirableness of any change in what is, *de facto*, 15 the Central Body in each Province; but on this question I purposely avoided giving an opinion. It hinges mainly on the project of a Central elective Body of lay Representatives, whether constituted as a separate House, or sitting along with the Clergy;—a project, the discussion of which it was then felt 20 to be premature to attempt, although it had naturally crossed my mind. It did not, however, occasion me much difficulty, for, after much reflection, I had been led to view it with disfavour. Not only did I feel the construction of such a Body to be unnecessary for the object in view, but, 25 under present circumstances, I thought it undesirable; and, even if desirable, unattainable. May I be allowed also to repeat those words,—unnecessary, undesirable, unattainable.

But must the laity, then, be wholly excluded from all Central consultation, whether with individual Bishops, or with the 30 Apostolic college? Not necessarily so. At the time appointed for holding a Diocesan Synod,—by which I mean a Body composed exclusively of Clergy, and meeting under the presidency of the Bishop, or, in his absence, the Archdeacon,—certain laymen, each of whom was known to be sincerely anxious for the Church's welfare, might be formally 35 invited by the Bishop or Archdeacon to come into his presence to be consulted by the Clergy on any Church matters in which the laity can properly take part;† and probably few, if any, ob-

* See pages 4, 92.

† See pages 71, 72.

jections would be raised against such a proposal. In the proceedings of such a body we might confidently anticipate order and dignity, peace and blessing.

- When several Bishops are gathered together in solemn
- 15 Synod, I think, looking at the gravity of the Episcopal office, and bearing in mind the reverence due to those who fill it, that the matter is somewhat changed; but I can go as far as to bear in willing remembrance the ancient precedent, according to which, even if only as officers of State, individual lay-
- 20 men, of high social position, were occasionally present at Meetings of the sacred Synod.* This should only occur, as it seems to me, under special circumstances, not as a matter of course; for the more I reflect upon the subject, the more disinclined do I feel to the
- 25 idea of any Body of lay Representatives, whether elective, or not, claiming, as of right, to sit, or to act with them. History tells of a disrespectful spirit being not unknown in an elective House of Presbyters, where, of course, some security against it is afforded in various ways; but in the case of an
- elective lay Convention, there would be no real security at all; at least it would be incomparably smaller, the danger, meanwhile, being incomparably greater. We have seen the sacred office of Churchwarden prostituted to the worst purposes; and there should be the means of excluding men
- capable of such conduct from intercourse with all Synods, whether Provincial, Diocesan, or Decanal.

- It has not been forgotten† that the late Bishop of Sydney, by Circular dated March 8, 1852, summoned his Clergy to meet at Sydney on the 14th of the following month, in order to petition
- 30 Her Majesty for the removal of certain supposed obstacles to the execution of a Plan designed by him for the good of his Diocese, which Plan comprehended the assembling of an elective lay Convention, and that a majority of the Clergy so assembled adopted the Petition;—that previously to this, viz., in the
- 35 year 1850, the Metropolitan and Suffragan Bishops of the Province of Australasia, assembled at Sydney, had drawn up, signed, and published, a certain Declaration, conveying an opinion in favour, not only of Diocesan, but also of Provincial, elective Conventions of laymen;—nor, lastly, that the Episcopal Church in the United States has, by its practice,

* See page 69, line 29.

† See page 68, lines 33, 34.

sanctioned such Conventions; yet, after all, I cannot con-
 cur in the wisdom of the practice under any circumstances.
 I think that the assembling of Provincial lay Conventions would,
 in the end, be found a measure of more than doubtful expedi-
 ency; and even if it were generally expedient, surely it would
 not be feasible in this country, where the Church is established
 by law, and thus connected with the State; the House of
 Commons being, under the circumstances, the only Body in-
 tended in any way to represent the Church's lay element in the
 National Legislature, by virtue of an elective process.* 10

Such are the views which I have gradually formed, subject
 to correction, on the subject of a new Central Body. It
 seemed better to suppress them in my Address to the Clergy
 at Chichester, but I feel no less bound to communicate them
 plainly to you in private. They are partly derived from 15
 the circumstance, that Parliament would probably be unwilling
 to consent to the construction of any Central elective Body of
 lay Representatives, either in Convocation, or out of it.† If the
 meeting of such a Body were not already prohibited, a
 prohibitory Statute would probably soon be passed. 20

When I first read the Report of the Reform Committee, I was
 a little startled, as you might see by an expression in my Letter
 dated July 22. The ambiguous word "Representation," in the
 second paragraph, attracted my attention; and I thought it
 my duty at once to inform the Bishop of London § by 25
 Letter that I anticipated difficulty about it. The word occurs
 twice; first in reference to the existing body of Presbyters,
 which we know has an elective character, and afterwards
 in connexion with a new Body of lay members of the
 Church, which there appeared to be a desire to constitute. In 30
 the latter instance, certainly the word "Representation" does
 not necessarily convey the idea of a Central elective Body of lay
 Representatives; but the whole passage reads very much as if
 such idea had been present to the minds of those who framed
 the Report. And if the word is not to be so understood, my 35
 impression,—which I very humbly submit,—is, that the matter
 should be explained.‡

* See pages 56, 69, 112, 118, 122.

† If this assumption be erroneous, let Parliament declare itself in
 favour of Central lay Representation. (See page 78.)

§ Dr. Blomfield.

‡ See page x., lines 20 to 24, page 46, line 39, page 51 (Note).

Representations of all kinds are necessarily liable to imperfection, the degrees of such imperfection varying according to circumstances. The theory according to which the House of Commons is said to represent the Church, is peculiarly imperfect,* and it is part of the Churchman's business to remedy or to modify the imperfection, by infusing into the House as much of his spirit as he can. In our existing circumstances, there is obviously room for improvement. To take, for example, the case of Churchmen in London, in Westminster, in Surrey, and in Middlesex. We are represented by ten men who, for the most part, show little public regard to Church interests; Baron Rothschild and Lord John Russell being among the number. They consider themselves entitled, and, as a matter of fact, they are entitled, with one exception, to act for us, and they do not hesitate to act accordingly. In so acting, they do not often acknowledge any regard for Church principles, and thus constitute, in our persons, the lie of which you spoke.

How, then, are we to proceed? Having, under existing arrangements, no sufficient mouth-piece, and being continually and systematically disabled from speaking the truth, Churchmen in general need an opportunity of speaking it corporately somewhere; and the question is, How can such need be supplied? There is a conflict between Churchmen and certain gentlemen supposed to represent us in the House of Commons; where and how are we to conduct it? As to the place, it seems to me that it might be managed better in detail than in the Metropolis; and as to the mode, we seem to require one of two things; viz., either a second Central lay Body, in addition to Parliament, and in aid of it,—or Local lay Bodies of some kind, in all parts of the country, which shall cooperate with the Clergy in giving true expression to the sentiments of Churchmen on Church questions; the sentiments of men numbering in the whole tens, nay hundreds of thousands, comprehending in fact all the best Churchmen in the country. For the purpose of making our opinions known, it appears to me that the latter Plan would suffice. We might fairly expect that they would have some weight with our representatives at St. Stephen's, too many of whom act in a reckless spirit, preferring, for example, to

* See pages 55, 69, 112, 118, 122.

take millions from us in taxes for the purpose of punishing crime, rather than as many thousands in order to prevent it, by making good citizens on Church principles.

Two Plans, then, suggest themselves to meet the whole case, the one of a Local, the other of a Central character. The former Plan is founded on what may be called a voluntary principle, and includes consultation, deliberation, and conclusion; as also suggestion, and petition. The latter Plan goes further. It attempts the issuing of edicts,—the publication of authoritative advice, and obligatory recommendations,—which, being invested with the authority resulting from deliberation by important Central bodies of Clergy and laity, shall possess a plenary character, and, as far as circumstances will permit, have the force of laws. I use the expression, “as far as circumstances will permit,” because, being necessarily and unavoidably subject, in form and in substance, to the civil power, such edicts could not be recognized by the courts of law. In favour of this Plan, it is argued that the laity will not be satisfied with anything short of it: that they are conscious of their power and importance in the community, and will not be contented without a compulsory machinery. But I deny that this is self-evident. My own opinion is, that the best among the laity would much prefer a voluntary machinery; and if so, that such machinery would content the whole body. It would be almost an affront to say to us, “The more you laymen are indulged with that delusive toy, power, the better you will be pleased. The best way to secure your cooperation, and to keep you in good humour, is, to gratify, in this respect, the desires of the restless and ambitious,—the agitator and the demagogue,—those among you, in short, who are slaves to their own evil propensities, and therefore ill fitted to be the depositories of the Church’s power.” Besides which, to borrow a felicitous expression made use of in the session of July, 1854, a voluntary machinery may be set in motion by Churchmen, without the aid of “bodies external to the Church;” whereas, if those same bodies should determine to thwart the Provincial Synod and Clerical Representation,—in other words, to thwart Convocation,—serious impediments may be foreseen in the way of its action. The voluntary Plan contemplates, it must be remembered, a copious exercise of the right of petition;—an important

and powerful engine, of which the Chichester Meeting was duly reminded.*

But to turn from the sentiments of the laity to those of the Clergy. Are they, as a body, prepared to concede what is pre-
 5 supposed even by the voluntary Plan? Are they, as a body, willing to meet the laity? Do they dread being overborne by numbers? Do they fear that Synodal action may lead to the alienation of their possessions? Do their Lordships, the Bishops, apprehend interference with their *status*? To me
 10 these things appear, *very decidedly*, more maintainable with Synodal action than without it; but, since others may think differently, we must not be too confident.

To the advocates of a coercive and representative system, involving an approach to legislative action, measures such as
 15 those propounded at Chichester may seem feeble and trifling; but when all that was there suggested comes to be put together, it will be found in practice to amount to a good deal. The problem is, to devise a Plan which, while securing the benefits of lay cooperation, shall guard against its contin-
 20 gent mischiefs; and shall also secure the just influence of the Clergy; I allude more especially to those of long experience in the duties of the pastoral office, who have a right to be heard with superior deference. It is important to provide for the general independence of the whole Clerical order, giving them
 25 the kind of help which they most require, and not more of it than will be manageable in point of quantity;—a Plan to which honest men may fearlessly commit themselves, being supported by conscious integrity. The most important sphere for the individual Presbyterian is admitted to be his own Parish or
 30 District, and in like manner the collective Body of the Clergy can most fitly act in Local Synods, whether Decanal or Diocesan, where they may severally appear in their proper persons, without the expense and inconvenience of a long journey from home. What appears to me possible is, that the Clergy should
 35 occasionally invite to Special Meetings some of the best of the laity, I do not mean chosen by any whom they are then to represent, but still chosen on a representative principle. The scheme presupposes harmonious relations, absence of ill feeling. The Rural Dean might, without difficulty, have the option of refusing,—indeed, for his own protection, it might be made com-

* See page 17.

pulsory upon him that he should refuse,—to admit to the Meeting any gentleman from a Parish, or District, in which no nomination could take place without the unholy bitterness of party strife. Under such an arrangement, strife would disappear; at least, since it would be fruitless, who would consent to be its object? *

May Bodies of Clergy and selected laity thus meet, mutually blessing and blessed! Their “prosperity” and “health” (III. John, 2—4) would lie, not in compulsory laws, and external constitutions, but in internal principles;—principles which are not of human planting, but, like “every good and perfect gift,” come “from above, from “the Father of lights, “with whom is no variableness, neither shadow of turning” (James, i., 17). “Walking in truth,—in the fear of the “Lord,—and in the comfort of the Holy Ghost,”—such Bodies would be “multiplied” (Acts, ix., 31), according as they really so walked, and would have grace given them to abound in great as well as good works, to the glory and praise of God. Surely, to the Christian mind, this is a delightful thought, and it would imply a want of faith in the Divine promise to doubt its being realized.

Believe me to be,
With the highest respect,
Most faithfully yours,
HENRY HOARE.

PALACE, CUDDESDON,
Thursday, August 24, 1854.

To the Rt. Rev.

The Lord Bishop of OXFORD.

RIGHT REV. AND DEAR LORD BISHOP:

THE interviews with which you favoured me yesterday,—viz., before the draft of my letter was written, and after you kindly heard me read it,—will, I think, be useful.

Agreement between us is the more valuable, since it is the result, on both sides, of independent thought and feeling; and if, for a time, we differ, neither of us objects to have his positions controverted. This may not be much on my part, but on

* See pages 70 to 72 for suggestions as to a Plan of cooperation.

yours, with reference both to your high rank, and to the influence which you possess, it is, I think, a good deal. You evidently discourage hasty conclusions; an exercise of caution manifestly necessary to the retention of the influence of which
 5 I speak. That influence is extremely important; and I am thankful that it extends to parties whose opinions involve an amount of responsibility similar to your own.

It gives me pleasure to hear of two matters which you inform me may be taken as settled, viz. :

10 I. That the time is gone by for Convocation to think of applying for a Royal Commission, with a view to the Reform of its Constitution; and

II. That in February, 1855, it will take into consideration the Report of its own Committee on Reform. The reasons
 15 which you gave for this may not be written; it is enough for me that they commend themselves to my mind. Additional reasons might be mentioned, but it would be useless to trouble you with them, since we may rest upon the expectation that this will be the course actually pursued, and may acquiesce
 20 in it, as being in every respect wise.*

Meanwhile, Reports on Church-rates, and on Clergy Discipline, will be in course of preparation, and whether ready or not, they will tell like heavy guns, and will in themselves constitute important progress. Haste would only tend to mar
 25 their efficiency; besides which, a positive advance will be visible in another direction, if you secure in both Houses a discussion on the Report; because, whether the Royal Licence be or be not required for a formal discussion, something may possibly be said, incidentally, of a valuable and guiding
 30 character on the question of lay cooperation; and this will greatly advance the whole movement.†

* Parliament met in December, 1854, and for a short time arrangements were actually in progress for a contemporaneous meeting of Convocation. They were, however, abandoned, and it met in February, 1855. Business, as the public are aware, took a different course from
 5 that indicated above; more was done than was expected; also less.

† The following Motion, of which Canon Seymour gave notice in February, 1855, was finally discussed in February, 1857 :—

10 "That an Address be respectfully presented to his Grace the President and their Lordships of the Upper House of Convocation, requesting their Lordships to take into their consideration the following propositions :—
 "First. That the law of God, as revealed in holy Scripture for the government of His Church, and as witnessed to by primitive antiquity, while it vests the authority and power to govern primarily in the spirituality, does not forbid,

The lay question is, at present, a difficulty ; and such must needs be the case, until the mind of Convocation is more fully known. Your supporters out of doors cannot discuss it at all, except quite privately. At Chichester, on my own responsibility, I went a considerable length ; but was 5 compelled to say then, what I see still more clearly now, that Convocation alone can deal with it. Even on the part of Convocation itself, extreme caution is needed ; and there may be wisdom in watching the course of events, and in observing without impatience the state of things which leads the Bishop 10 of London to say that we are not yet ripe for the discussion of the question. You bore most patiently yesterday the announcement of my communication to him. It was, as you may remember, to the effect, that Convocation may have to reject one word in the Report of its Committee, or, at all 15 events, to disclaim being committed to any intention of recommending a Central elective Body of lay Representatives. If such intention was ever entertained by individual members, it probably was not the intention of the whole Committee. Opponents who accuse you of a desire for Clerical ascendancy 20 would be signally confounded, if, whilst failure were likely, as it certainly would be, to attend any attempt to accomplish the double Reform at one move, yet your anticipation were to be realized, viz., that a simple Clerical Reform, as now proposed, might be followed by the establishment of nothing 25 less than a Central lay Representation ;—a Central elective Body of lay Representatives ; a second House of Commons ;—a thing so powerful that men may well hesitate about it, who nevertheless advocate lay cooperation. Such a result, however brought about, I for one should exceedingly depre- 30 cate, as at present advised. I should set my hand to nothing

" rather does it encourage them, to call and admit faithful laymen also to their councils in Synod, at such times and in such manner as they shall judge to be best for the welfare of the Church.

" Secondly. That the circumstances of the present times suggest certain urgent reasons why the Church of England, in taking steps for the renewal of her 5 Synodal functions, should take advantage of this liberty, and should provide some more formal and regular opportunities than at present exist, whereas the counsel and cooperation of the faithful laity may be secured to the proceedings of Convocation."

And Dr. Wordsworth advocated the convening of Diocesan Synods 10 at which laity might attend. In the Upper House nothing was said about lay Representation ; on the contrary, when his Grace the President read aloud the Reform Report, he omitted the first two paragraphs, in which the subject is mentioned. See pages 80, 111, 122.

that I thought likely to lead to it; and it is only because I do not agree with those who think that the proposed Clerical Reform will necessarily be attended with such consequences, that I am able to follow you in the step.*

- 5 My mind is made up, then, to see the single step of a Clerical Reform proceeded with; and I will bear in mind your wish that we should obtain a legal Opinion, not on the probable bearing of such Reform, but as to the course to be pursued by Convocation, in order to give legal effect to the Report of its
- 10 Committee. This done, as I now see the matter, I should stop; taking special care, that not "one single layman" shall have anything to do with a Central Body, least of all by virtue of any elective process. If the elective principle be necessary somewhere, for the sake of independence, which I doubt, may it not
- 15 be safely worked in the way practically established by the several Diocesan Boards of Education? An elective system cannot be fully carried out all at once; but it may be developed gradually, according to circumstances, in our several Parishes and Parochial Districts. The concurrence of the Clergy is
- 20 an essential feature of the scheme, though it would not be fatal to its eventual success, that a few Clergymen, here and there, might decline to cooperate at first. In no Parish, however, can Parochial action be satisfactory, without the concurrence of the party charged with the cure of souls.
- 25 You spoke of a General Election next year as a probable occurrence, anticipating that one more Lower House would meet, constituted as at present. It is evident, in many ways, that by degrees men's minds are becoming fully kindled.
- Perhaps you will kindly allow me to add a few words in
- 30 explanation of what I ventured to say on the moral effect of any decision which might be adopted by a Diocesan Synod, because certain cases are possible, however improbable, in which individual Clergymen or laymen might think it their duty to resist any amount of enactment; and Central action may
- 35 possibly find favour in the eyes of some, as appearing to exhibit an authority which would overbear all opposition; the simple action of a solitary Diocese being, in their view, valueless, and in a manner contemptible.

What I meant was simply this, that great weight should

* See page 68.

attach to such limited Resolutions, on matters of Faith and practice, as it is competent to a Diocesan Synod to pass. If unanimity were desired, would it not be wise to feel your way in the minor Synods, and to propose only what you would so ascertain to be likely to meet with approval, after an enlightened discussion, and due investigation? But still, in a case of Doctrine, a man might take his own view of the "liberty wherewith Christ hath made us free" (Gal., v., 1), and might set himself above a Diocesan, a Provincial, or even a National Synod, dwelling upon the admitted fact, that "General Councils may err, and have erred, in things pertaining to God" (Art. XXI.), and arguing that it is still less competent to minor bodies infallibly to rule the Faith. The judgment to be formed of his conduct would depend upon circumstances. He might be in the right, although probability would be strongly against it.

In a word, absolute uniformity is unattainable. We may aim at it; — perhaps with better success if the aim be not over-much paraded; — but occasionally we must expect to differ. Any leaning towards a stiff coercion is strongly to be deprecated. If the happy medium cannot be quite observed, I would deviate on the side of freedom, rather than on that of restraint. Anything done by a Provincial Synod, in London, in York, in Armagh, or in Dublin, must be assumed to be compatible with the law of the land; and if it were once heartily accepted by Local Meetings of Clergy and laity, formally convened under Clerical sanction throughout the country, you would then have the greatest breadth of assent, and of the most desirable kind, that can be imagined; — far more than would result from any act, — call it edict, decree, or advice, you cannot call it law, — emanating from a Central lay Representation, whether acting in Convocation, or concurrently with it, even though you had not that Central discussion by laymen, which you value so highly, and

* If we substitute Parishes and Rural Deaneries for Dioceses and Provinces, and Assemblies Provincial or National for Œcumenical, we may apply what St. Augustine says on the question of rebaptism to any difficult matter amongst us: "*Quomodo potuit ista res, tantis alterationum nebulis involuta, ad plenarii concilii luculentam illustrationem confirmationemque perducī, nisi primo diutius per orbis terrarum regiones multis hinc atque hinc disputationibus et collationibus episcoporum pertractata constaret?*" De Baptismo, contr. Donat. lib. ii. sec. 5.

(Communicated by a much-valued lay friend in Yorkshire.)

not without reason. Fully agreeing with you as to the value of Central discussion, I should nevertheless be amply satisfied, if I saw it secured in a house purely Clerical. The laity might have a plentiful say elsewhere, viz., Locally in Meetings
 5 of their respective Dioceses, or Divisions of Dioceses, and in Parliament as a Central Body.

In order to a clear view of the whole subject, an Englishman cannot too frequently remember the simple fact that his "Convocation" is a Provincial Synod, possessing a
 10 peculiar character, by reason of the allocation of a Lower House, partly constituted on an elective principle. If we could always depend on having a Synod of good Bishops, well supported and highly influential in the country at large, we might, perhaps, look to its doing all that needs to
 15 be done by a Central Body; for it strikes me forcibly that the less you set in motion a new Central power of any kind, the better and more efficient will your work be found. When, however, all the circumstances are borne in mind, under which our Bishops are appointed, the conclusion is, that, in
 20 the abstract, they cannot, perhaps, be trusted so fully as might be wished. Hence a high value attaches to the Lower House, viewed simply in the light of ballast; of little use, perhaps, comparatively,—Local Synodal action being fully secured,—when the Bishops are right, and go right, but
 25 serviceable whenever wrong tendencies appear. We cannot, then, afford to abolish the Lower House.*

Believe me to be,

With the highest respect,

Most faithfully yours,

HENRY HOARE.

* See pages 10 (Note), 70.

February 1.]

CORRESPONDENCE,

ETC.,

No. II.

THIRD EDITION.

STAPLEHURST, KENT.

Friday, August 4, 1854.

To the Rev. JULIUS DEEDES,
Rural Dean of SUTTON DEANERY,
MARDEN.

REV. AND DEAR SIR:

It is my wish to profit by the various occurrences which "turn up" from day to day in connexion with the Synodal question; a matter, as you justly observed yesterday, so little understood, even by those most concerned, the Clergy. Our conversation was specially instructive to me; for never did I see so strongly illustrated the wisdom of our not being committed, as a Society, with respect to the laity. The impression of many has been, that those with whom I have acted do not give them their due prominence in the Church. With that impression I have become exceedingly familiar. Nevertheless, I am habitually cautious, whenever I seek to win support by any representation in their favour, or perchance I might unexpectedly find myself prostrated by the honest avowal, that if there is to be Synodal action, the laity must be excluded, lest the Clergy should be overborne! 15

The use of the lay element is, simply to strengthen, at every point, the hands of a wise, earnest, and judicious Clergy. Now if lay counsel did not strengthen their hands, the Church at large would be better without it. But if it did do this,—if it tended, as I humbly think it would,* to the adoption of what is good,

* The supposition here is, that the lay Consultees would not be selected by the people, but chosen, as is reasonable, by those with whom they are to consult.

and to the rejection only of what is unwise, and injudicious,—there would be a manifest advantage in having recourse to it; all that we should have to do would be, to see that the Clergy keep in their own hands the power of setting to
 5 rights any casual disorders that may arise.

Speaking simply as an individual, I may, perhaps, be allowed to say that the Bishop of London* is aware that I am no advocate for the construction of new Bodies, say in London and York, Armagh and Dublin, respectively, by any manner
 10 of election, representing the Church laity of the respective Provinces. It is, I admit, desirable to combat infidel tendencies in Parliament: but to this end we need, as it appears to me, a body of laymen, in every Parish, who should be taken into counsel not only with their own Minister, but
 15 also, through his instrumentality, with the most influential of the neighbouring Clergy. None of the latter, of whatever party, can be spared. The most timid must have a place found for him. Such men as yourself and Mr. Ashton Oxenden, are entitled to take a leading part. There will be
 20 an ample following. In this Parish I find that the following gentlemen, whom I have consulted, entirely approve of my Chichester Address, a document very carefully prepared for the Clergy in those parts, and so for their brethren generally:—

- Mr. Borer, Tenant Farmer, and Guardian of the Poor.
- 25 Mr. Mannering, Yeoman, using his own land.
(Being our two Churchwardens.)
- Mr. Jackson, R.N., now Superintendent at Railway station.
- Mr. Tooth, a large proprietor of land.
- Mr. Ottaway, Solicitor, Clerk to the Board of Guardians.
- 30 Mr. Penkivil, Surgeon.
- Mr. Reeves, Carpenter and Builder.

These gentlemen, I believe, are Communicants; they fairly represent the intelligent portion of the Middle Class; and they all wish that Church matters should be well administered.
 35 Get as many such in every Parish, and you have a force of intelligent backers, numbering many tens of thousands, for all the most useful purposes that the best Clergy can devise. Such a body as this would be useful to many who have seats in the House of Commons; for its probable effect would be

* Dr. Blomfield.

to show them the true state of many things now looked upon in a false light, and in a spirit of excessive self-reliance. Ignorance is the fruitful source of intolerance, and self-conceit is apt to persecute, when armed with power, and not counteracted.

As to differences of opinion amongst us, I fear that, in a free country, they cannot be helped. Indeed, owing to them, most men could, if they pleased, learn something from their neighbours. Our Low Church friends are by no means free from the faults of which I have spoken. If every one should set himself up for a Bishop, or a Pope, how would it fare with the Church at large? Churchmen have so many common enemies, that they can ill afford to practise contention among themselves. This will, I think, be admitted; and if it be but acted on, I do not care to know whether High Church or Low Church preponderates. Probably it is the latter, but neither side will try to turn the other side out. Let us hope and pray that God will protect His Church. Both parties contain too many good men for any wholesale project of expulsion to be seriously entertained. There may possibly be individual exceptions to this remark, but the result of a close and extensive observation is, that these will be very, very, few; and that High Churchmen are often the most patient of contradiction.

My own respect for Mr. Ashton Oxenden is so great, that I should heartily rejoice to see him Mr. Chesshyre's colleague. Fear, and want of faith, should be cast aside. "Who is he that shall harm us, if we be followers of that which is good?" Let him take his own line; he and you know very well what the Church wants; let him make up his mind, and honestly avow it, that, as far as in him lies, those wants shall be supplied, a wise Synodal action included; and let us indulge the pleasing, even if distant, hope of the concurrence of the House of Commons. From the more respectful tone of the leading Journals, we see what would be accomplished by a united Church, when once in action.

Yours very truly,
HENRY HOARE

STAPLEHURST, KENT,
Thursday, August 31, 1854.

To the Rev. A. J. WOODHOUSE,
 PLUCKLEY.

REV. AND DEAR SIR:

Permit me to acknowledge, with many thanks, your kind favor; it suggests three or four points, on which I would offer a few remarks, in connexion with the important question which I am happy to think that your excellent Rector will have to assist
 5 in deciding in the Jerusalem Chamber.

I. For organized Central Gatherings of lay Representatives, elected for any given Diocese, or for any given Province, it is not pleaded that an express warrant exists in Holy Scripture; and we know that they have not been recognized by the practice
 10 of any ancient Branch of the Catholic or Universal Church, although the Episcopal Church in the United States has adopted the principle, and the Australian Bishops and Clergy have recommended it.* When we are discussing the general question, it does not seem to me to make any difference, in principle, whether such lay Bodies be supposed to sit apart from,
 15 or along with, the Provincial Synod;—I say the Provincial Synod, or House of Bishops, not the Lower House, because collateral elective Bodies of the inferior Clergy are not of Catholic usage, any more than elective Bodies of lay Representa-
 20 tives. In this country we see a peculiarity, viz., Clerical Representative Bodies, which are elected periodically, *i. e.* simultaneously with the House of Commons, and afterwards summoned, together with the House of Bishops, when Parliament meets. Whatever be their origin, the fact of their
 25 existence, as Bodies which have been allowed to take part with the Bishops in the discussion of Spiritual matters, remains unaltered.

II. Whilst I can readily imagine bodies of selected or invited laity in this country, in connexion with Diocesan or
 30 Decanal Synods, I cannot, as at present advised, bring my mind to realize the idea of Central elective lay Bodies sitting in London, in York, in Armagh, or in Dublin; and should be grieved, could I think it likely, under any circumstances, that they would be constituted.† On the other hand, practical

* See page 54, lines 27 to 40.

† See page 62.

measures originating with Convocation,—then approved by select Bodies of Clergy and laity, locally convened under Clerical sanction throughout all our Rural Deaneries,—and again finally passed by Convocation, would present themselves before Parliament with no small 5 weight of recommendation. They would constitute a Legislative basis of a most unexceptionable character; and I do not think I am going too far, when I say that they must result in measures of a less faulty character than many of our modern Statutes. Such Bodies would, I think, amply satisfy 10 the just requirements of the laity; nor does the Law prevent their formation. On the contrary, they already exist; they have been developed, more or less fully and strictly, in our various Diocesan Boards; and the principal novelty in the Plan * which you and I recently heard discussed, and on which 15 I for one will hope, sooner or later, to see some practical measure founded, would consist in a process exceedingly simple, perfectly inoffensive, and delightfully edifying. It would consist in a public recognition by each “Curate”† of the Communicant members of his flock, whom he is supposed to 20 convene, as occasion may require, not at their own instance, but at such times, in such places, and for such purposes, as he himself may be advised to approve; thus realizing the phrase, Acts xv. 22, “σὺν ὅλῃ τῇ ἐκκλησίᾳ;”—realizing it in a way thoroughly congenial to the faithful “pastor’s aching 25 “heart;”—realizing it too, not through a process of representation,—which is, at best, imperfect and unsatisfactory;‡—but personally, in full active practice.§

III. Lay cooperation,|| properly guarded, in a Provincial Synod of Bishops, is another matter. Such cooperation is supported 30 both in theory and in practice;—in theory by Acts xv., (which chapter, however, should be read not without Acts xvi. 4.)—in

* See pages 70 to 72. † See Bishop of Chichester’s Charge.

‡ See pages 55, 56, 112, 118, 122.

§ See Pluckley Almanac for 1854, in illustration of suitable relations between a Pastor and his flock. (Wertheim, London.)

It is manifest that those who propose to attend the Parochial Synods here contemplated, should cultivate a humble and teachable spirit. The proud, the rebellious, the self-willed, and “the covetous, whom God “abhorreth,” must learn in the Scriptural school of humility and submission, before they can be qualified for the privilege of cooperation with the Clergy in Church matters. As members of a Parish Vestry of Churchmen, surely men would realize Church membership, and feel more disposed, as well as more able, to propagate Church principles.

|| See page 54, line 11.

practice by Saxon precedents, and by others, both in this country, and in other parts of Christendom.

IV. Some persons deny, but, until I see proof to the contrary, I must maintain, that our two Convocations are true Provincial Synods. Although the fiscal considerations no longer exist, which required the allocation to each of a Lower House, it is not proposed that those Houses should be dispensed with*, but rather that their existence and operation should be perpetuated for other purposes,—that they should exercise clearly defined rights, whilst strictly constituted in a humble and deferential attitude towards the Bishops, who, it must ever be remembered, are the essential Body. One such obvious purpose may be stated, viz., that it would naturally and necessarily operate in some measure as a counterpoise to any possible eccentric movements in respect of the appointment of Bishops, on the part of those who, from time to time hereafter, may wield the Royal Supremacy; such counterpoise being in accordance with the important principle of equilibrium, which is known to characterize the British Constitution.

Improvements in the details would doubtless suggest themselves to the minds of persons more conversant with the question than myself.

Believe me, with much respect,

Yours very faithfully,
HENRY HOARE.

P.S. The Plan to which I allude † will be explained by the following imaginary Correspondence between the Rector and Churchwardens of ———, who are supposed to be Communicants, and favorable to the restoration of Synodal action, with lay cooperation.

To Messrs. ———, and ———,
Churchwardens of ———.

———— RECTORY,
September, 1854.

DEAR BRETHREN:

You are perhaps aware, that the Convocation of this Province has it in contemplation, as far as it lawfully may, to

* See pages 10 (Note), 64.

† See pages 69, 154.

resume its active functions, and to do what in it lies for the salutary regulation of matters of common concernment in the Church; and since I feel assured of its anxiety to do nothing without the active support, and cordial cooperation of the general body of Churchmen, I deem it my duty to propose to you, that we should, from time to time, do what we can, as a Parish, in our little sphere, to give practical support to such of its designs as may admit of such support, and may commend themselves to our minds:

With this view, I shall be happy to receive, now and hereafter, the names of Churchmen, of whatever rank or station, willing to cooperate; and such as appear duly qualified shall, on proper recommendation, be recorded in a book, provided for that purpose at the Rectory.

By thus enrolling their names, individuals will subject themselves to no expense, or burden of any kind; they will simply constitute a Body possessed of the privilege of being called together, at an hour of the day found generally convenient, whenever it may seem advisable to bring under their consideration measures proposed by Convocation, or by the Crown, affecting the Church at large, and requiring its assistance; or to introduce any plans for the spiritual benefit of those with whom we ourselves are more immediately concerned. We shall notice, from time to time, measures of this description previously introduced into Parliament, as well as others that may be introduced at a future period:

The Parishioners generally will likewise have the privilege of joining with me, in pursuance of the Canon No. XC., in the choice of one or more persons, as Sidesmen, whom, at my discretion, I may consult on various Church matters. Our Churchwardens, if duly qualified, being added, we shall thus contribute our quota to a body of laymen from the several Parishes in this Deanery, a suitable number of whom will be invited to attend certain of our periodical Decanal Meetings, at the discretion of the Rural Dean, for the purpose of taking part in such business as may properly come before Churchmen in general.* From the laymen thus severally admitted to the Decanal Meetings throughout the Diocese, it is further proposed to make out a list of names to be submitted to the

* See pages 53, 72.

Bishop. The right of this nomination will be with the whole body of the associated laity, and it is proposed that they shall nominate annually. From among those so nominated, either his Lordship, or the Archdeacon, will, from time to time, 5 invite a convenient number, to attend certain periodical Meetings, for the purpose of taking part in such proceedings as are fit to be dealt with by the general body of the laity.*

Commending this matter to your favorable attention, and entreating your prayers to the Great Head of the Church, 10 that He will vouchsafe His Blessing,

I remain,
Your faithful and affectionate
Friend and Servant,

_____,
Rector of _____.

ANSWER.

_____ VESTRY,
September, 1854.

To the Rev. _____,
Rector of _____.

REV. AND DEAR SIR:

Permit us to offer our cordial and respectful thanks for your Letter.

We have carefully considered its contents, and will do our best to assist in carrying out a scheme which, if made 15 general, appears eminently calculated, with the Divine Blessing, to improve and strengthen the relations between the great body of the Parochial Clergy, and their respective flocks.

We are,
Rev. and Dear Sir,
Your obliged and dutiful Servants,

_____,
_____,
Churchwardens of _____.

* See pages 53, 71.

SALISBURY,
Thursday, December 28, 1854.

TO HENRY HOARE, Esq.,
 STAPLEHURST.

DEAR SIR :

Referring to our recent conversation on the subject of Diocesan Synods, and to the imaginary Letter* of September last, from a Rector to his Churchwardens, I consider that what you desire is this.

You see Convocation now meeting, and preparing to de- 5
 liberate on various and important matters concerning the welfare of the Church. Believing it to be necessary that the result of their deliberations should be submitted to the whole Church, laity as well as Clergy, but objecting to the presence of laymen in Convocation, you would think it right to pro- 10
 ceed at once to take measures for obtaining the desired cooperation of the laity, by means of some Diocesan machinery. And you wish that there should be Diocesan Bodies ready to receive and discuss such business as may appear to Convocation fit to be proceeded with. You ask, if 15
 the time is not come, when the consideration of this should be entered upon; and if so, by whom, and how?

I agree with you that it is desirable,—perhaps, necessary,—that all the deliberations of Convocation, and everything it recommends, or proposes to be done, should be submitted, as 20
 extensively and thoroughly as is possible, to the laity as well as to the Clergy, throughout the country, and that their general assent should be obtained, before any measure is adopted. But I cannot say that I am prepared to set about devising a system of *lay representation*, from the Parish up to the Con- 25
 vocation, or even up to the Diocesan Synod. To do this all at once, would be to give a great shock to our Church system. We may, or we may not ultimately arrive at such a system;—I do not wish to express any opinion on that point, one way or the other;—but I certainly would not

* See pages 70 to 72.

begin with it. In introducing a new element into Church government, it is, I think, the part of wisdom to operate gradually and cautiously;—to feel one's way, step by step;—gaining experience as we proceed, and securing time and
 5 opportunity to remedy mistakes, and improve advantages. We are dealing with a grave and serious matter;—and it may be productive either of great good, or of great evil, according as it is dealt with wisely or otherwise.

And I venture to think I see how the general cooperation
 10 of the laity might be gained to the Church, without making a sudden and violent attack upon her constitution.

As the deliberations of Convocation proceed, they will result, as indeed they have already resulted, in the Reports of Committees, in practical suggestions for the remedy of acknow-
 15 ledged abuses, for the supply of admitted wants; and measures to effect these objects will, no doubt, be prepared with great care and deliberation. This done, I would say, Let the Bishops carry these measures into their several Dioceses. Let them
 20 convene their Synods. Here might commence the first dealing with the "lay element." Each Bishop might invite such, and so many, of the laity of his Diocese, as he should judge prudent, and they might there deliberate with the Clergy. The laymen convened to this Synod would, no doubt, be the principal gentry, highly educated, intelligent; and probably, as to
 25 some, members of one or other of the Houses of Parliament.

If desirous of ascertaining further the mind and feelings of Churchmen, the Bishop might direct his Archdeacons to bring together, in Synod, the Clergy of their respective Archdeacon-
 30 ries, care being taken to invite a due proportion of laymen.

If advisable, the process might be carried further, each Rural Dean holding a Synod of his own Deanery;—again, with an admixture of laymen. And, still further, each Parochial Clergyman might take counsel with selected members of his
 35 own congregation, on every measure emanating from Convocation.

The results of these several Church Councils might be gathered together by means of similar Synods, convened in an inverse order;—and thus, the general mind of Clergy and laity might be carried up to Convocation.

40 I think that the laity would be well satisfied with this;—if not for a permanence, certainly for a commencement. I

believe it would be found to work well;—the Clergy would sufficiently show their willingness to receive the assistance and cooperation of the laity, whilst the caution observed by them in introducing so great a change as the joint action of Clergy and laity in the administration of Church affairs would be commended, as being the part of wisdom.

In this way, too, perhaps, the opinions of laity as well as Clergy might be well and safely obtained on the question of the “lay element” itself; the subject might from time to time be casually discussed, both generally, and with reference 10 to a Central Body.

The Clergy would thus have the assistance of the laity in settling a Plan in reference to themselves, their own position and functions;—whereas by dealing with it in Convocation, they would be without such assistance; and, no doubt, a 15 settlement in which the laity had taken part would be more satisfactory to them, than one propounded by a purely Clerical body.

It seems to me, that the “full and free Synodal action” of the Church might be thus revived more speedily, and with less 20 alarm to the public, than in any other way. Lay members of the Church would have fewer fears of a Synod, at which they themselves were to be present. When Synods met to deliberate on, and deal with, definite practical measures, and when it was seen that business,—real, substantial work,—was done by them, 25 and done wisely and well, as I trust it would be, the general public would look less unfavourably on their Meetings.

The laity might thus most materially assist in working out the settlement of the lay question; and practical experience would soon teach in what way the lay element should be 30 mingled with the Clerical, in the Synodal assemblies of the Church.*

If we are to wait for the assembling of our Diocesan Synods, until we have framed a new constitution for them, we may, I fear, wait a long time. Had Convocation waited for this, it 35 would not have met yet. If a Royal Commission had been appointed, it would have met and debated for a year or two, before settling the frame-work of a new constitution, destined perhaps to prove more unsatisfactory than the present.

* That the two elements should be mingled in some way, is presupposed in this argument. See page vii. (Note).

Convocation acted with more wisdom. It met; and although it at once admitted that its constitution might possibly be improved, it did not therefore sit still and fold its hands. It proceeded to do good work, and thereby, as we believe, has
5 already done much to dispel fears, and disarm opposition.

Whatever may be said for or against this view of the question, I think it may be desirable that counsel should be had on it.

I remain, dear Sir,

Your faithful Servant,

GILLET J. OTTAWAY

STAPLEHURST, KENT,

To the Rev. W. M. H. CHURCH, *Wednesday, April 25, 1855.*
GEDDINGTON.

REV. AND DEAR SIR:

It appears to me that the judgment of the Church at large leans towards the holding of Decanal Synods,* with laymen
10 occasionally invited from the district. The mere fact of their being held, with the formal sanction of the Diocesan, all over the country, even without laymen, would be a reform of no small importance in the existing practice, and would lead, with the Divine Blessing, to great good. It would, I imagine,
15 be a necessary consequence, that the office and work of the Rural Dean would be largely invigorated. Instead of being the most "safe" man in the district,—known for his inclination to keep matters quiet,—he would be a man as eminent as the district can furnish for activity, piety, and learning. In his ap-
20 pointment, of course caution would not be forgotten; it might well be a *sine quâ non*; but inactivity would never be the recommendation. The introduction of invited laity, with liberty to consider such matters as may fitly and properly come before Churchmen in general, would add both to the power and to
25 the interest of the Meetings.

Not long since, I had an instructive interview at Oxford with a Scotch Bishop, and an eminent layman of his Diocese. A much valued Clerical member of the Council of our Society was likewise present; and the conversation turned upon the practice which prevails in that Diocese as to the presence of

* Care must always be taken not to confound the regular Synods of the Clergy with Special or Intercalary Meetings of Consulting Committees of those bodies, at which invited laity are present. The combined Meeting will be the more powerful, but the Synod pure is not the less needful.

laity in Ecclesiastical Meetings. It was mentioned, that Mr. —, another layman of the Diocese, always attends, and that he is a man of considerable property and influence in the district of —; a district in which Church life is more conspicuous than in any other part of the Diocese. He attends 5 under invitation from the Bishop; and, practically, what he says and does commits the laity of the district.

A question was put to the Bishop, Should you be willing to permit the people of that district to elect a Representative? and would you admit such Representative into your Synod? 10 He replied, That he had never considered the question, but that practically it would make no difference; for that the people would be sure to elect the individual alluded to.

According to your view, if I rightly understand you, should the people elect unworthy individuals, the Bishop would be 15 compelled by law to admit them into his Synod. Now, since extremes try principles, I would suggest the possibility of a Jew being brought forward. This has lately happened at Christ's Hospital. How do you propose to guard against such contingencies? 20

Since you contemplate bringing the subject before the approaching Visitation of your Archdeacon, let me ask where you find in Church History* sanction for the practice of admitting laity to Church Councils by any manner of election?

The right of my order to be present, in some way, I not 25 only do not deny, but strenuously maintain. You will bear in mind, that it is the elective process, in every shape, that I dread. It is not so much probable eccentricities that I am considering, as possible ones; and I cannot think it right to subject the Bishop, in any way, to the ebullitions of popular will. On the other hand, I would secure to all the members of the Church, Communicants and non-Communicants, some means for the expression of their several opinions, taking care that such expression, if ungenial, should at least be harmless—*tantum imbellis sine ictu*. 30 35

Mr. F. H. Dickinson called upon me in London last Monday, and smiles at my views; saying, "We shall bowl you over." *Nous verrons*. I have in view a Letter to him.†

Believe me,

Yours very faithfully,

HENRY HOARE.

* See pages 78, 151, 160,

† See page 78.

KING'S COLLEGE, CAMBRIDGE,

To F. H. DICKINSON, Esq.

Monday, May 21, 1855.

MY DEAR SIR:

It may be well to record certain matters of importance in connexion with our recent discussion in this college.*

I. Let me confirm what you said about the antecedent disposition of the House of Commons to accept measures
5 which have been subjected to lay manipulation, rather than those which proceed direct from the hands of a Clerical Body. My authority is ——— himself; who, when Prime Minister, granted me an hour's audience on the subject of Convocation; and I well remember his laying it down, as you have done,
10 that this is a fact on which reliance may safely be placed.

II. In paragraph No. 6 of the Report † of the Committee on the Reform of Convocation, the following words occur: "As
"to these (points), we think it of the utmost moment to
"adhere as closely as possible to the best precedents, and to
15 "suggest, for the future conduct of Convocation, such rules
"as shall be most in accordance with them."

Now, whenever it shall seem good to our Provincial Synod and Clerical Representation,—or, to use the word now so familiar to our ears, whenever it shall seem good to Convoca-
20 tion,—to deal with the lay question, it strikes me that it would be a palpable departure from wisdom to act upon principles at variance with what is suggested in the above extract; and you admit that there is no early precedent for a Central elective Representation of laity.‡ We may, or may not, ulti-
25 mately arrive at this point; if Parliament expressed an inclination this way, the Church would have to consider of it.¶ It would be a development that I have always considered as remotely possible, but not desirable.

III. You admit that Members of Parliament would be com-
30 pelled to heed the sayings and doings of numerous little knots of Churchmen, scattered over an entire County, or other Electoral District, and with more or less of organization. It is a method by which Churchmen may, with little difficulty, command attention to their *Gravamina*; and if the local bodies were guided by so wise and grave a body as a Provincial Synod,

* See pages 28 to 30 (Note), 77.

† For this Report, see Journal of Convocation, No. I., page 14.

‡ See pages 77, 151, 160.

¶ See page 55 (Note).

we might expect a result of perfect wisdom. Occasionally, too, Committees of the Provincial Synod itself might, at their own discretion, consult able laymen.

IV. At Arklow House, not long since, I met the Rev. W. S., and in the course of a few minutes' conversation we 5 established an important *concordat*, which I lost no time in confirming, in a Letter addressed to him.

V. It would occasionally happen, that marked individuals, of exemplary character and considerable ability, but apt to wander 10 into the extreme regions on either side, might be unable to gain admission into a joint Meeting for the Diocese under any process of parochial election; for which reason among others I think that an arrangement would be desirable, under which parties should be admitted at the sole discretion of the Bishop. 15

VI. When what our French friends would call a project of legislation has been before the Provincial Synod, I should wish it to be remitted to the minor Synods, until at length, if of sufficient importance, it reached each Parish, such Pa- 20 rishes only being excepted, as are not in a position to act. It would then stand on a footing which might be compared to that of Banns of Marriage. If approving, men might pass it; either *sub silentio*, or with cordial approval; on the other hand, if disapproving, they might object.

VII. On my return to London, I will send you two* of the 25 three Plans which I mentioned, as they now stand. The third is not quite ready yet, for I believe that — — intends to revise it, and to authenticate it with his name. As at present advised, I am disposed to prefer the former two Plans; at all events, until Convocation speaks; and I altogether repudiate 30 what has been said of them, viz., that they are a sham. They assume, at an early stage, the aid of the *élite* of our order: and at the conclusion, they provide for something like the sanction of the whole Church. It is the Apostolic precedent of Acts xv., but on an extensive scale, and cumulated, so to 35 speak, at the commencement, with an initiative act performed by a selected body of the wisest and best of the brethren.

In my own mind the question has been long decided; and whilst claiming for the Church all the advantages resulting from the superincumbent pressure both of the Crown and of 40 Parliament, which in their turn will, as I think, be gainers

* Viz., one at pages 70 to 72; the other, at pages 73 to 76.

by the Plans proposed, I am not disturbed with any apprehensions of evil, either from Parliamentary opposition, or from difficulties on the side of Royal Supremacy.

Yours ever truly,
HENRY HOARE.

TO ROBERT TOOTH, Esq.,
CRANBROOK.

STAPLEHURST, KENT,
Friday, June 15, 1855.

MY DEAR SIR :

Previous to the meeting of Convocation last February, there
5 was a prevalent impression, that, if not impossible, it was at
all events inexpedient, for Convocation, in its unreformed
state, to engage in practical work. It was assumed, that the
Parochial Clergy required to be more fairly represented, in
proportion to the *ex-officio* Members; and that, possibly, an
10 infusion of laity might be desirable, with seats assigned to
them as a matter of legal right. Latterly, however, one thing
after another has led various persons to the belief, that whilst
leaving the question of its reform still open, the existing body
may, and therefore should, enter upon practical work, without
15 waiting for a change in its organization.

Those who hold the latter opinion have been accused of con-
niving at an attempt to exclude the laity from all coopera-
tion, whether in Synod, or elsewhere. Now, this is a grave
accusation;—and it deserves to be considered. For my own
20 part, in arriving at such conclusion, I have gone upon the
supposition stated above, that the whole reform question will
be left open, no attempt being at present made to settle it
one way or the other. But whilst, in this respect, matters are
left *in statu quo*, I can see no reason against immediately
25 setting in motion any portion of such machinery as the
Church possesses, for the purpose of strengthening the hands
of Convocation; especially such machinery as is likely to
develop and employ whatever talents and zeal exist among
the laity. On this point, the remarks which fell from Dr.
30 Wordsworth,* at the February Session, appear well worthy of
attention; and the Decanal Meetings of Clergy and laity, which
have been proposed for this country, bear some resemblance to
the Presbytery Meetings which are found to work so well in
Scotland, both in the Establishment, and in the Free Kirk.†

Believe me, Yours faithfully,
HENRY HOARE.

* See pages 61 (Note), 111, 122.

† See page 93, lines 38; page 146, line 38.

February 1.]

CORRESPONDENCE,

ETC.,

No. III.

THIRD EDITION.

STAPLEHURST, KENT,

Friday, September 21, 1855.

To the Rev. F. VINCENT,
Proctor for the Diocese of CHICHESTER,
SLINFOLD, near HORSHAM.

REV. AND DEAR SIR:

Whilst acknowledging your kind note of the 17th instant, I cannot but request permission at once to record my sense of the honor you did me on Saturday last, on my return from Lavington, in listening to a statement which, though put into a comparatively small compass, involved an important matter. 5

Moreover, in your reply on that occasion, there were one or two things which I am desirous to notice, because they fell on my ear with peculiar force.

I.—The first was, your expression, “priestcraft, or rather,” (as you said, correcting yourself,) “priestly domination.” The 10 distinction between these terms is, doubtless, important. Few persons would tolerate priestly domination, and fewer still would dare to advocate it; but, since it must be the wish of Churchmen that the Clergy should take the lead in all manner of good works, if the word “priestcraft” be understood 15 to signify wisdom in governing a Parish, or in administering the priestly office, then, surely, it is anything but undesirable.

Now, parochial efficiency is one of the very things which would be essentially promoted by the Synodal action of a Diocese; and hence we may see additional ground for the sur- 20 prise felt by yourself and others that the Episcopal promoters of Synodal action should not have convened Diocesan Synods of their own.

11.—You also seemed conscious of the growth of a general conviction, that the United Church of England and Ireland requires some power of speaking; on which I would only make the obvious remark, in contradistinction to what appears above, 5 that a national Church cannot speak, without a more extended action than that of any single Diocese or Dioceses.

But, after all, whether in a Diocese or in a Province, the great point is, that there can neither be confidence, nor a full and perfect action, without the sympathy and active coopera- 10 tion of the people; and so far from the Clergy disapproving this, doubtless the best among them would be the first to encourage it, so long as the laity are confined within their proper sphere.

Those with whom I act are earnest advocates of the principle 15 of lay cooperation; and without professing to be versed in the history of Ecclesiastical Synods,—by which I mean Synods in which the laity had no share,—I believe it to be a fact, that in several of them the proceedings of the Clergy exhibit human nature in an unfavourable light.

But, in order to secure general and concurrent action, 20 the introduction of laity would not, by itself, be sufficient; care would be requisite in the selection of topics, and in the management of debates; so that men of various views,—partizans of Paul, of Apollos, and of Cephas,—might realize 25 their substantial agreement on numerous practical questions of pressing interest; whilst the few points, comparatively speaking, on which they differ, might either be amicably discussed, or else contentedly suppressed. Otherwise, we could scarcely look for a full flow of safe and beneficial measures. There 30 are certain questions which are much contested amongst theologians, on account of which it would seem to be generally more conducive to the permanent interests of the United Church, that she should not attempt to act or to speak in Synod, without at the same time making it clearly appear, that she has no thoughts 35 of altering the language of her accredited formularies. If she did say anything beyond them, I should hope it would be said gently.

The conduct of those Members of Convocation who were opposed to its revival, cannot, I think, be too highly praised.

One of them, a much valued friend of mine,* has said so much, as even to occasion doubts, whether he has fully realized the extent of his own admissions. If there are opponents, either in Convocation, or out of it, whose honesty is not so clear, we need not go beyond our Articles for the acknowledgment, that men may at all times be found who are "not governed with the Spirit and Word of God." Men not so influenced will "seek their own, not the things that are Jesus Christ's",—will thwart and oppose the progress of truth.

Your letter further speaks of failure; and you doubtless allude to what has occurred in the Lower House, rather than in the Upper, the proceedings of which have not come under your personal observation. On this subject, your known candour will, I am sure, suffer one or two questions to be submitted for your consideration.

I.—Have not the debates in that House been conducted under circumstances of extreme difficulty and perplexity?

Has there not been a distressing ignorance, beforehand, of the business for which you were to meet, and even as to the fact whether or not you were to meet at all?

When you have met, has there not been a sad confusion both of ideas and of topics?

And when, at length, some one matter was clearly before the House, has there not been a palpable want of time to do it justice?

In short,—and to sum up all,—have not the circumstances under which you have met been such, that no body of laymen, of ordinary businesslike habits, could have willingly submitted to them for a moment?

II.—Have not the representatives of the Parochial, not to say of the Cathedral Clergy, acted in a manner highly commendable, most striking, and even magnificent? Pardon what I am about to say; you yourself, honored Sir, illustrate the remark. There are, doubtless, some who exhibit idiosyncrasies of character; yet, with, perhaps, the exception of a very few, whose presence in the House may be regarded as accidental, there are but one or two Proctors that occur to me as lying open, and even that only in a most minute

* The Hon. and Rev. H. M. Villiers, now Bishop of Carlisle.

degree, to the observation that they have acted in such a way as to disappoint the hopes which certainly have been entertained by a wide circle of calm and dispassionate observers.

Still, you have a right to say to me, Is Convocation all that
5 you wish to see it?

To a question so worded, however, my reply must be in the affirmative. In the first place, perfection is not to be expected in this world. Then, as a Clerical body containing Bishops and Deans nominated by the Crown, and Archdeacons nominated
10 by the Bishops, it is, I think, as fair a provincial body as we can expect, or need desire, to see realized. Nor must I omit to observe here, that its revival, whether desirable or not, is an event which has already taken place;—*un fait accompli*.

But if you put the question in another shape, and ask, Is
15 Convocation all you want?, then I reply, Certainly not. There is a great remaining want, which is, some deliberative body or bodies of laity, to act in aid of the lawful Synods of the Clergy; such action being governed by rules which those who are over us in the Lord can severally and collectively
20 recognize, and cordially sanction. In attempting to supply that want, the question is, How to begin? Clergy and laity together form the Church. Their united action is required. How, and in what form, shall the two orders be brought together? Who shall unite them? Previous to their union,
25 by whom, and where, shall the banns be published? Surely both orders, or rather several groups of both orders, must be consulted, not on the advantage resulting to each from the cooperation of the other,—for few will question this,—but on the best mode of bringing it about. Probably each Bishop,
30 or else the Archdeacon, or the Rural Dean, acting in his name*, must be the party authorizing, effecting, and blessing the union.

These observations are not made *in nubibus*; for, on Saturday last, the day on which my interview with you took place, the Bishop of Oxford signified his wish that I should take counsel
35 with my friends, and submit to him a Plan for lay cooperation with the Synods of the Clergy; so that it appears to be a plain duty to take the matter into consideration.

Socially, politically, and religiously, in reference as well to our French Alliance and the state of popular feeling in

* See page 93, line 28.

Italy, as to our own domestic relations, it seems to me of considerable importance,—subject, I need scarcely say, to the will of the Supreme Ruler of events,—that this difficult problem should be solved as quickly as possible.

Pray again accept my best thanks for your courtesy in seeing me. It was not without some diffidence, that I approached you in the first instance; and I may add, that I venture to lay these few lines before you under a sense of duty, and with a desire to present, not so much my own poor opinions, as those of others more competent to speak than myself. 10

Believe me to be, Rev. and dear Sir,

With feelings of sincere respect,

Your most faithful, humble servant,

HENRY HOARE.

P.S. Allow me to request your acceptance of the following paper, copied almost *verbatim* from the Rules recently adopted in the Archdeaconry of Northampton, Diocese of Peterborough, for the Deaneries of Oundle and Weldon.

RULES PROPOSED FOR DECANAL SYNODS.

I. That the Clergy of the Deanery of ——— be invited to 15
meet half-yearly within the Deanery,—by Circulars sent to all,—
on each occasion—from one of the Rural Deans; that the right
of attending belong alike to every Incumbent and Licensed
Curate in the Deanery, whether or not he happen to have
received a Circular: and that any Clergyman be free to 20
bring with him, occasionally, a Clerical Brother as a visitor.

That the Clergy of the adjoining Deanery of ——— be similarly invited to meet half-yearly within their own Deanery.

That circular invitations for every Meeting in either Deanery be sent alike to the Clergy of both Deaneries; and that the 25
Rural Deans and Clergy of both be respectively on the same
footing at the Meetings of either: but that the two sets of half-
yearly Meetings be held at alternate seasons, the Minute Books
and Subjects in the two Deaneries being kept distinct.

That on the requisition of any five Incumbents in the same 30
Deanery, the Rural Deans, (should they also concur,) invite the

Clergy of that Deanery to meet, by Circulars stating the special subject on which conference seems desirable. And that if five Incumbents in the other Deanery also make a similar application to their Rural Deans, an united Meeting of both
 5 Deaneries be invited for the same day and place.

II. That the objects of the Meetings be—

1. Mutual conference upon parochial concerns, and mutual encouragement in the pastoral work.
2. Discussion of general ecclesiastical subjects.
- 10 3. Interchange of idea upon passages of Scripture.
4. To promote measures conducive to the welfare of the Church, the spiritual good of the flocks, and the glory of God.
- 15 5. To make each Clergyman acquainted with the opinions, views, and wishes of his brethren, and to furnish opportunities of consultation and cooperation, as occasion may require.

III. That any Clergyman of either Deanery be free to propose a subject for conference, either by requesting at a previous
 20 half-yearly Meeting that it be entered on the minutes of the day; or by writing to a Rural Dean in time to admit of entering the subject in the minute book of that Deanery in which it is to be brought forward, not less than a month beforehand.

That there be entered in the minute book, along with every
 25 subject proposed, in either way, the names of the proposer and of two or more Clergymen, (of whom the proposer may be one,) who will undertake to prepare information and materials, or to read short papers connected with it. That no subject be discussed without such previous proposal and undertaking; nor unless
 30 one of those who have undertaken the conduct of it, or some one else who has specially studied it, be present.

That there be two subjects at least, (whereof one shall be practical and parochial,) fixed at every Meeting, for conference at the next half-yearly Meeting.

35 That the presiding Clergyman, (or in case of proposal by Letter, the Rural Dean,) do not permit any subject to be entered in the minute books, which he deems unadvisable; and that if the Rural Deans deem the discussion of any subject already in the minute book unadvisable, it be postponed *vine die*.

That the Rural Deans, either before the close of a Meeting, or within a month after, determine among themselves the order of precedence in which the proposed subjects are to be taken at the next half-yearly Meeting: and do not allow that order to be disturbed for any subject afterwards proposed by Letter, unless they unanimously deem it urgent. 5

That all arrangements made by the Rural Deans as to the subjects be entered in the minute book at the time: and that timely notice be sent to the Clergymen who have the conduct of a subject, of any change made in the expected order of precedence, which might otherwise occasion them inconvenience. 10

IV. That the Rural Deans fix among themselves the day and place of each Meeting, but with a reference to the general convenience of the Clergy; and send, by Circular, to all the Clergy of both Deaneries fourteen days' notice of the day and place, and of the subjects in their order of precedence. 15

V. That the Rural Deans previously arrange, on each occasion, which of their number shall preside; and failing such arrangement, that it be the Senior in point of official standing who is present: and if only one Rural Dean be present, that he be free, should he so wish, to appoint as his Substitute for that occasion any Incumbent present of either Deanery. That if no Rural Dean be present, the Senior Incumbent present of the Deanery preside; or some other Incumbent of either Deanery chosen for that occasion by the majority of the Meeting. 20 25

That the presiding Clergyman may appoint one of those present to act as his Secretary.

VI. That the Clergy assemble in the Church at eleven o'clock; and after Morning Prayers,—if it be the general wish to have Divine Service publicly, and with or without the Holy Communion, as may, on each occasion, seem advisable,—adjourn to the Vestry, or other place of Meeting. 30

VII. That if there have been Divine Service publicly, the Meeting be commenced by using a Collect, or the Lord's Prayer: otherwise, by reading some of the Scriptures for the day and a few Collects, with the Lord's Prayer. That the duration of the Meeting after leaving Church do not exceed two or three hours; and that the time of breaking up be early for the convenience of those who come from a distance. 35

VIII. That since the object in view is mutual conference, and not authoritative decision, no vote shall ever be taken, except on matters of mere routine arrangement. That doctrinal discussions be in general avoided, especially upon subjects on
 5 which considerable differences of opinion frequently exist, and that all conferences proceed on the understanding that every Clergyman has accepted and acknowledged for an ultimate and peremptory authority the Articles and Formularies of the United Church of England and Ireland in their ordinary
 10 meaning; and is free to claim for himself, and should allow to his brethren, liberty of opinion beyond those limits.

IX. That since the advantage to be expected depends on the success with which attention is restricted to the legitimate objects of a Meeting, during the short time for which it
 15 lasts,—the presiding Clergyman prevent or stop doctrinal controversy likely to lead to collision of opinion,—desultory discussions,—and irrelevant conversation upon general topics;—and close or adjourn the Meeting, if he think it necessary.

That notwithstanding, it be not deemed imperative on those
 20 present to confine themselves to formal discussion, should a more conversational mode of treating the subject appear calculated to elicit what is valuable.

That any papers read be such as not to occupy above ten or fifteen minutes in reading; and that on all points connected
 25 with this or similar Rules, as well as on points not otherwise determined, the decision of the Chairman be final.

X. That the minutes entered at each Meeting contain—

1. The names of all present.
2. Short details of business transacted, but not of
 30 opinions expressed by individuals.
3. Notices given of subjects for conference at the next Meeting, together with the names of the proposers, and of some Clergymen who will collect the necessary materials, or otherwise prepare for them.

35 That the minutes of each Meeting be signed by the presiding Clergyman; and be read, in whole, or in part, at the next Meeting, should the presiding Clergyman, or the majority of that Meeting, consider it necessary—but not otherwise.

That the Books and Documents belong to the Deanery;—

be preserved in a box or chest;—and remain in the custody of such Rural Dean as may, for the time being, be appointed by the rest to issue the Circulars, and receive the Correspondence connected with the Meetings of that Deanery. That any Clergyman usually attending the Meetings be always free to inspect the minute book at the place where it is usually kept; and that, when desired, it be sent to the Bishop.

That it be free to the majority at any Meeting, through the Rural Deans, to ask the permission of the Bishop or Archdeacon to bring forward, at the conversation after the next following Visitation, any subject which has been discussed.

XI. That the Meetings be divested, as far as possible, of the character of merely social gatherings of private friends, or of ordinary interchanges of hospitality, in order that they may bear the character of assemblings of Pastors of Christ's Church.

That, therefore, the arrangements for refreshment be left, on each occasion, to the individual wishes and convenience of each one present:—but that a refreshment of the simplest kind be either offered at the Rural Dean's house to such of his brethren as may choose to adjourn to it, or be provided from an inn, and sent to the place of meeting, at a small fixed charge, for such as may wish to partake of it.

XII. That the trifling expenses of printing, stationery, postage, &c., be met by an annual subscription of one or two shillings from each of the Clergy who attend the Meetings.

CRANBROOK,
Saturday, July 28, 1855.

TO HENRY HOARE, Esq.,
STAPLEHURST.

MY DEAR SIR:

Now that the action of the Convocation of Canterbury is happily revived, it appears to me, after carefully considering your printed Correspondence, on the cooperation of laity with Convocation,* together with our recent conversation there-

* "If the elective principle be necessary somewhere for the sake of independence, which I doubt, may it not be safely worked in the way 'practically established by the several Diocesan Boards of Education?' See page 62, lines 13 to 16.

upon, that the first requisite is, to furnish this Body with accurate information from Churchmen in every part of the Province, concerning all matters in the Church at large, which they wish it to consider.

- 5 Such necessary information might be supplied as follows. Let a Local Board of twenty-four laymen be formed for a given District, say, for instance, for the Deanery in which this Parish is situate, that of West Charing, in the Archdeaconry of Maidstone. The formation of this Board might
- 10 be commenced by selecting fourteen laymen from among the Communicant Members of the fourteen Parochial and District Churches situate within the Deanery, viz., Benenden, Bethersden, Biddenden, Cranbrook (1), Cranbrook (2), Eritanden, Hawkhurst, High Halden, Headcorn, Newenden,
- 15 Rolvenden, Sandhurst, Tenterden (1), Tenterden (2); the parties selected appointing other laymen from among the said Communicants, until the number of four-and-twenty be filled up. The original selection might be made through the agency of the Convocation Society, whose operations have been
- 20 conducted with so much judgment and skill: and as my proposal makes ample provision for the intervention of the Clergy, it strikes me as advisable, that they should permit the nomination of the lay board to be as independent of themselves as possible. Before passing any resolution, which
- 25 is to be made public, the Local Board should invite to its sittings all the Clergy of the Deanery, with power to vote; such invitation including the Licensed Curates, as well as the Incumbents; also any Clergy resident in the Deanery without cure of souls, and, in Cathedral Towns, the Dean and Chapter.
- 30 Similar Boards having been formed in the several Deaneries of both Archdeaconries, a Central Board might be established, at Tunbridge or Staplehurst, for the whole Diocese, which would report its proceedings to each of the other Dioceses in the Province, twenty in number.
- 35 A Central Board having been formed in like manner in every Diocese, one Grand Central Board might be established in London for the whole Province, formed of Deputies from the several Diocesan Boards, and assembling simultaneously with the Convocation of the Clergy.

Similar machinery having been provided for the Provinces of York, Armagh, and Dublin, Deputations from these Provinces likewise might occasionally meet in London, during the sitting of Convocation. Their duty would be, to confer with the Convocations of the Clergy,—to act in aid of the Ecclesiastical Commissioners,—to assist other Bodies appointed under the authority of the Crown, with or without the advice of the Privy Council, for religious objects in connexion with the Established Church,—and, generally, to transact such business as might lawfully be undertaken.

In the sincere hope that the work of lay cooperation, so urgently needed, may be begun, continued, and ended, in the fear of God,—with a single eye to His glory, and the promotion of His cause in the world,—and that those who engage in it may abundantly realize the “new commandment” given unto us by our Lord and Saviour Jesus Christ, “to love one another, even as He hath loved us,”

I remain, my dear Sir,

Yours very sincerely,
ROBERT TOOTH.

STAPLEHURST,

Saturday, October 20, 1855.

To ROBERT TOOTH, Esq.,

CRANBROOK.

MY DEAR SIR:

Let me say that I hope you will not disapprove of my having laid your letter of July 28 before two Meetings in Kent, held on the 22nd and 23rd of August respectively, and afterwards transmitted it to the members of our Council, previous to the York Meetings of the 11th and 12th ult. I then showed it to a Yorkshire friend, who, whilst he rejoices in the revival of Convocation, does not wish to see it exercising legislative power; that is to say, the power of passing laws the observance of which could be enforced, under penalties, by the temporal Courts.

His opinion is, that we do not want legislation of this kind to be performed by the Clergy, whether sitting

alone, or acting in conjunction with any conceivable body or bodies of laity not hitherto in existence; but that we do want an improved method of legislation by Parliament on Church questions; and, with a view thereto, some means of joint
 5 deliberation by the Clergy and laity, in any way that they may arrange to their mutual satisfaction. It would almost seem that legislation by the civil power, on Christian principles, may be stated as an indirect but ultimate object with the Convocation Society; at all events, the Dedication pre-
 10 fixed to my Chichester Address assumes this to be the case.*

To aim at such legislation is manifestly a legitimate, an interesting, an important work; and all efforts made within the walls of Parliament may of course be aided out of doors, by the united action of Clergy and Christian people, to an inde-
 15 finite extent; indeed with scarcely an assignable limit.

There are several views and motives, which may be expected to influence the minds of English Churchmen towards such a work. As citizens, they will be more or less alive to the well-being of the State, the sound and necessary education of youth,
 20 the national honor, and the position of their country in the world; as Christians, they cannot fail to recognize the principles constantly proclaimed from the pulpit, viz.:—love to Christ, love to mankind, zeal for God's glory, anxiety for the spiritual welfare of souls around them.

25 The one great *desideratum* appears to be faithful Bishops, devoted to their work. Those high functionaries have it in their power to give or to withhold the requisite authority and sanction for such cooperative action as may be needful; and from them it may be hoped that we shall not look for it in vain. In
 30 cases where the desired sanction is refused, the idea of independent action naturally occurs to an ardent mind; but my friends question how far spontaneous action is justifiable,† even if it should appear that it is the only alternative of inaction,—admitted to be undesirable in itself, but suggested on the plea
 35 of unavoidable necessity. "To do nothing without the Bishop," is an ancient rule which, in whatever way it may be

* See pages 4, 53.

† *Amphora caput
 Inatitui; currents rotâ, cur urceus exit?* (Hor.)

applied, I think you will feel cannot be altogether overlooked, or disregarded, by those who would engage in such work as that indicated by you. I know that I am not alone in thinking it an indispensable condition of all safe and legitimate agency or cooperation by the laity, 5 that they should seek to be, directly or indirectly, the counsellors of the Bishop; bearing in due remembrance the Apostolic precept, "Obey them that have the rule over you, "and submit yourselves; for they watch for your souls as "they that must give account." (*Hebrews* xiii, 17.) 10

The Constitutions for the Diocese of Adelaide are now before the Public, showing what may be lawfully done by a Bishop of the United Church in the way of assembling together his Clergy, and any Delegates or Representatives of the laity. There certainly is much which it is competent to associated 15 Churchmen either to do, or to recommend to be done, without the aid of the Legislature, and yet without any approach to a transgression of the law. According to the view of a distinguished Member of the Lower House of the Canterbury Convocation, any system of lay cooperation with Convocation 20 should, as much as possible, be informal and unorganized.

Whenever it is proposed to admit Communicants to the privilege of cooperation with the Clergy, it would probably be expedient that, as far as possible, parties holding the ancient and honorable office of Churchwarden should be included; and 25 further, at any joint Meeting of Clergy and laity, it would seem advisable that, in the absence of the Bishop, the Archdeacon or Rural Dean should preside,* in his name, and with his express sanction.

So far as I can judge, the practicability of introducing 30 Plans of lay cooperation with the Clergy may best be tested in one Diocese, or more, separately.

After all, with the most faultless Plan, the objection will remain, that perhaps agents may not always be found to carry it out:—that even when favoured with an invitation 35 from the Bishop, the laity will not come. The system of cooperative action between Ministers and people which prevails in Scotland, † both in the Free Kirk and in the Establish-

* See page 84, line 30.

† See page 80, line 34; page 146, line 38.

ment, appears, however, to demonstrate that the objection is not conclusive. What is in practical operation there, cannot surely be regarded as unattainable here, the Queen's supremacy notwithstanding; and who shall set limits to the effect of
 5 fervent and united intercession at the throne of grace?

You will not expect from me a formal expression of opinion on your Plan, but I hope that you will peruse with some interest the following Letter to which it has given rise. It was written previous to our York Meeting.

Believe me to be,

Yours very faithfully,

HENRY HOARE.

STAPLEHURST, KENT,

Wednesday, August 29, 1855.

TO HENRY HOARE, Esq.,

STAPLEHURST.

DEAR SIR:

10 Since our conversation on Saturday last, I have thought much upon the difficulty of setting, what I may be allowed to call, the machine, in motion. The Plan proposed in your Correspondence, pages 70 to 72, strikes me as by far the best, if we
 15 could only make sure that it would work; but you are well aware that in some Parishes this could scarcely be expected. The other Plan, viz., Mr. Tooth's, I see no difficulty in starting, if thought proper; but it appears to me to begin at the
 20 wrong end to work well. Many of the best among the Clergy would be willing to act; and wherever this is the case, I feel that they should be the moving power: although certainly, in those Parishes where they will not, any laymen whose
 25 cooperation might be thought desirable should not be shut out, because by so doing we should lose some valuable assistance.

Should the following suggestions for the commencement of a Plan prove in the least degree worthy of notice, my object
 30 will be attained: at any rate, I have the fullest confidence that you will excuse my laying them before you.

I. Two or three influential laymen, with or without one or more Clergymen known to be favorable, to meet, in the first instance, in any given Deanery.

II. At such preliminary Meeting, to write generally to the Clergy of the Deanery, requesting their cooperation; and specifically, their attendance at a given time and place.

III. At such second Meeting, from each Parish then and there represented by the presence of the Clergyman, to name 5 and appoint such and so many laymen as shall be thought proper; and convene a third Meeting, composed of the whole body thus enlarged.

IV. At such third Meeting, from the several Parishes in the Deanery, including those, (if any,) not represented as above, 10 to choose the requisite number of laymen to complete the Committee, or Local Board.

N.B.—It is assumed, that at the proposed second Meeting some Parishes in the Deanery would not be represented by the presence of their respective Clergymen; but in any 15 locality where all were so represented, the third Meeting would, of course, be unnecessary.

Some such Plan would, in my humble judgment, be found practicable, and be approved of by the Middle and Lower Class of Churchmen; an object about which I am well aware that 20 you are properly anxious.

From your most obedient servant,

THOMAS REEVES.

CRANBROOK,

Monday, October 22, 1855.

TO HENRY HOARE, Esq.,

STAPLEHURST.

MY DEAR SIR:

Allow me to thank you for your Letter of the 20th instant, in reply to my own, dated July 28, in which I ventured to propose a Plan for Synodal action by Clergy and laity.

Your friends evidently feel strongly the force of the rules, 25 “Do nothing without the Bishop,”—“Obey them that have the rule over you, and submit yourselves.” Now, without wishing to overlook these admonitions, I must also observe, (1), that neither should we overlook the language of our Twenty-first Article; and, (2), that, in case of conflicting

requirements, it is our duty to "obey God rather than men." Do not for a moment entertain the idea that I desire to lessen the power of Bishops and Clergy, and to diminish their influence. In truth, I seek to do neither. That which I am
 5 most anxious for, is, the advancement of the Church's sacred mission ; and that those ordained to this work may be truly Christ's,—may seek His glory,—and promote the enlargement of His kingdom ; and I feel safe in avowing that no rule of action proposed by such men would be rejected by me.

10 With a view to invigorate the practical working of the Plan submitted in my former letter, I now propose as follows:—

I. That the Bishops of this Province be humbly and respectfully solicited to consider the propriety of establishing Decanal Meetings of the Clergy, upon the Plan long since
 15 established, and still in force, in the Diocese of Chichester, and commenced in the year 1844 in the Archdeaconry of Maidstone ; and also of requiring from each Incumbent a list of not fewer than three communicant lay members of his flock.

II. The parties so nominated to elect twenty-four of their
 20 own number who shall constitute the lay body to be assembled, at certain times, with the Clergy of the Deanery.

III. The Clergy and laity to have an equal right to vote ; but, if required by either order, the laity to retire for separate discussion, and, in that case, no question to be finally carried,
 25 unless by a double majority,—viz., of the Clergy by themselves, and of the laity by themselves.

In the earnest hope that some definite Plan for Synodal action may soon be settled,

I remain, my dear Sir,

Yours very truly,

ROBERT TOOTH.

February 1.]

CORRESPONDENCE,

ETC.

No. IV.

THIRD EDITION.

STAPLEHURST, KENT,

Wednesday, November 7, 1855.

To ROBERT TOOTH, Esq.,
CRANBROOK.

MY DEAR SIR:

From what you witnessed in London yesterday, at our Council Meeting, you will have perceived that the friends whom you have joined proceed upon the principle, *Festina lenté*. Whilst, however, there are points in the progress of the cause of Synodal action, at which it may seem wise to advance 5 slowly, or even to stand still, there are others at which it may be desirable to quicken our pace. But, generally, whatever is done, you will find caution uniformly observed, as should obviously be the case in a matter of such extreme importance, where one false step might be attended with any 10 amount of mischief.

The form which the lay question is now assuming differs from that which some high authorities have understood to appertain, almost exclusively, to the expression. The Royal Answer to the application made by the Convocation of this Province, in 15 June, 1855, for Licence to consider* of a Canon for the reform of its Constitution, seems to have put an end, for the present, to the question of any reconstruction whatever of our Provincial Synods; whether by an improvement of the proportions in which the Parochial Clergy and the Capitular Bodies are represented 20 in the Convocation of Canterbury, or by the introduction, with or without such previous Reform, and by process of law, of a lay element into the Synods of our four Provinces. If these were the questions now before us, visibly pressing for solution, I could understand the wisdom, not to say the necessity, of long and serious consideration. It cannot, perhaps, 25

* Previous to the passing or enacting of a Canon, it is well known that the Royal Licence is necessary, being an undoubted prerequisite; but it has been suggested that it was unnecessary to apply for Licence to consider, whether of a Canon, or of anything else.

be denied that there are still some who contend for Central elective Bodies of lay Representatives; yet, for the present at all events, this view, as the sum and substance of the lay question, has been set aside, and an end has thus been
 5 put to some of those disturbing causes, which have hitherto impeded free and calm deliberation in the Lower House of Convocation. The advocates of structural reform appear to be less bold in their tone.

If this be so, the promoters of lay cooperation have simply
 10 to consider how it can be attained without organic changes involving the assistance of Parliament; in short, with the smallest possible disturbance of the existing order of things.* It was under this distinct impression that an Address was delivered to certain Clergy at Chichester, so long ago as the
 15 month of December, 1853. That Address, as you are aware, is printed, together with a selection from my Correspondence; and the whole is circulated with the sanction of the Convocation Society. So far, therefore, as the Society is concerned, the following passages may be safely quoted.

Extract 1
from
Chichester
Report.

20 Such Meetings are beginning to take place; and they exemplify that cooperation on the part of the laity, which, if not outstepping due bounds,—if “begun, continued, and ended” in a spirit of due submission, for Christ’s sake, to the constituted authorities of our Church,—in short, if based upon a fitting recognition of lawful
 25 authority in things pertaining to God,—is perfectly justifiable. It is conceivable that the laity may give their assistance either in Convocation, or out of it;—if in it, being present either by election, and as a matter of legal right, or by invitation. *On these points I give no opinion; but this I say,—without fear of contradiction,—that lay cooperation is not only desirable, but necessary, if our Church is to carry out her mission. (Chi. Rep., page 7.)*

Extract 2
from
Chichester
Report.

If Synodal action were established, whatever form might be given to our Provincial Synods, *it may probably be assumed that we should likewise have Diocesan Synods; under them, perhaps, Local*
 35 *Synods† for small Divisions of Dioceses; above Diocesan and Pro-*

* See pages 52, 128.

† The following notice of motion was given in the Lower House of Convocation, at its Meeting in February, 1854, by the Rev. R. C. Pole, Proctor for the Diocese of Lichfield:—

5 “To authorize that Ruridecanal Meetings, consisting of the “Incumbents and two Synodsmen from each Parish, be held once “at least in every year, for the purpose of considering the affairs “of the Parishes constituting the particular Deanery; and to “grant power that such alterations be adopted,—subject to the
 10 “consent of the Bishop and Archdeacon,—as may appear to be “most conducive to the spiritual improvement of the locality.”

The House being at the time under order of prorogation, the

vincial Synods, a National, and, ultimately, an Imperial Synod. In Episcopal appointments, true Churchmanship, and general fitness, as well as literary merit, would probably be more considered. The Bishop would be frequently among his Clergy, and, in addition to the periodical Visitations, would perhaps hold mixed Meetings, to which all the Presbyters of the district,—both Incumbents and Licensed Curates,—would be cited by authority, and also some of the Communicant laity. The Clergy should not, and in this case they would not, be the only parties taking a public part in Church matters. Presentments of *reformanda* might then be actually made at the Visitation with safety* and advantage; in which case so much of God's work would be there done before men's eyes, that Churchwardens would be less tempted to grudge the Visitation fees, a payment for what they are, at present, apt to regard in the light of an unreality." (*Chi. Rep.*, pages 8 and 9.)

Extract 2
continued.

It is quite beside the mark to insist on the necessity of lay cooperation in order to a perfect ecclesiastical action; *such necessity is, indeed, a simple truism*, but it is of no force as an objection to the principle on which we acted in the year 1848. (*Chi. Rep.*, page 9.)

Extract 3
from
Chichester
Report.

Some, indeed, object that the only proper Provincial Synod is an assembly exclusively composed of Bishops†; and no doubt the Episcopal order must, in the nature of things, constitute the essence of every ecclesiastical Synod; but both orders were present at the Synod recorded in the Acts of the Apostles, and it will not be denied that, occasionally at least, Presbyters took part in the Synods held in primitive times. It is not *ad rem* here to discuss what is nevertheless a fact, viz., the presence of certain laity in both cases. (*Chi. Rep.*, page 10.)

Extract 4
from
Chichester
Report.

Prolocutor requested the Rev. Gentleman to withdraw, for the present, this and four other notices of motion, which he had offered to the House; and it has since been considered that the Royal Licence would be necessary, to enable Convocation to do a Synodical act, such as that proposed by Mr. Pole. Meanwhile, however, the fact of such a motion being contemplated at this early stage of the revived action of Convocation, forcibly illustrates the practical tendency which the deliberations of our Church Synods are likely to take, when once brought into full action.—*Why should not Decanal and Parochial Meetings be gradually introduced throughout the country, in which the laity should be invited and urged by the Clergy to take part?*

* To this end, lay cooperation is indispensable. Cf. Eph. v. 1—21,

† In times when they were elective, Bishops might be held to represent the whole Church. In the English Church the elective process is not unknown, and is continually applied to one portion of the Lower House of Convocation; which circumstance, added to the disinclination ordinarily manifested to hear the Church's voice, on occasions of filling vacant Sees, affords ground for thankfulness that the Lower House, whether or not originally brought together for fiscal purposes, has been preserved to the present day, with its elective character unchanged. See page 64, lines 17 to 26: page 70, line 8. To prevent cavil, I here repeat my strong conviction of the indispensable necessity which exists for the cooperation of Clergy and laity.

Extract 8
from
Chichester
Report.

The new Parliament, and with it, of course, a new Convocation, met for the first time in November, 1852. In this Province, the tables of both Houses of Convocation were covered with Petitions, all praying that reality might be given to the proceedings of the Synod; concurrently with which, Convocation itself presented an Address to the Crown,* containing a passage to which I venture to call attention, on account of the words printed in italics in the first sentence, furnishing, as they do, an answer to the common cavil, that our Bishops and Clergy, as a body, resist lay cooperation. Each Bishop has the power to invite lay assistance; and it remains to be seen whether the laity will or will not attend, when invited.

Address of
Convoca-
tion to the
Crown, No-
vember,
1852.

“We feel a confident persuasion that these our endeavours will be seconded by the *pious and ready cooperation of our lay brethren in the Church*. In connexion with this subject, we cannot but observe that, although the population of England and Wales has been doubled in the last half century, the number of English and Welsh Bishops remains nearly the same as it was three centuries ago;—a state of things to which we beg respectfully to invite your Majesty’s consideration.”

20 And again :—

“We do not, indeed, deem it advisable at the present moment to petition your Majesty for your Royal Licence to transact such business as we may not enter upon without it, but we think it our duty respectfully to express our conviction both that its legislative assemblies are an essential and most important part of the constitution of our Reformed Church, and that the circumstances of the present day make it alike more imperative to preserve, and, as far as possible, to improve them; and more particularly, that the resumption of their active functions, in such manner as your Majesty by your Royal Licence may permit, may, at no distant date, be productive of much advantage.”

The following extracts indicate a feeling which prevailed extensively in the Lower House. They form part of a carefully considered Representation,† introduced by the late Dr. Spry, which it was intended to lay before the Upper House, and with which such progress was made, that the Prolocutor was requested to name a Committee to take it into consideration.

Dr. Spry’s
Representation.

“They cannot but believe that many defections from the Communion of our Church might have been averted, and that many whose fathers had abandoned her might have been won back, if the Church had been in the exercise of her Synodal functions. They are persuaded that the silence of the corporate voice of the Church supplies to her members a powerful temptation, and sometimes imposes a necessity, to act upon their own individual opinion, in opposition to the letter of the law.”

“They appeal to experience in proof of the inadequacy of mere civil legislation to meet the ever-varying requirements of a religious system which is brought into contact with countless sects, and which extends into every quarter of the globe; and they believe that, in the judgment of a considerable number of the laity, as well as of the Clergy, the time has come to use all lawful importunity to obtain from the civil power the liberty to attempt, after due deliberation in Synod, to give greater efficiency to the

* For this Document, see Address from the Society’s Council to the whole Body of the Clergy.—Rivingtons, 1853.

† For this Representation, see Address from the Society’s Council to the whole Body of the Clergy.—Rivingtons, 1853.

"spiritual ministrations of the Church, to develop her resources, and
 "to secure her internal discipline; to accommodate her Dioceses,
 "Parishes, Ministry, and Public Offices, to the increased numbers
 "and various habits of the population of the empire at home and
 "abroad; and for all these purposes to consider whether any, and
 "what, reforms are needed in the constitution of the Synod itself."

Extract &
 continued.
(Spry's
Representation.)

And again:—

"But there are numerous practical questions relating to her
 "organization and discipline which call for the most careful delibe-
 "ration; and, fully acknowledging that the constitution of our
 "Convocation is inadequate to the present wants of our Church,
 "they earnestly pray that they may be permitted to consider what
 "changes are needed, in order that it may be reconstructed as a
 "body fitted to represent, and, in concert with the civil Legislature,
 "to legislate in practical matters for, the Church of England, as
 "spread through the United Kingdom and through all our Colo-
 "nies; so that, under God's blessing, the manifold gifts bestowed
 "on the lay members of the Church, as well as on the ecclesiastical,
 "may work together harmoniously, for the building up of the
 "whole body, and for the strengthening and extending the kingdom
 "of God."

Convocation again met in the month of February, 1853, when a
 variety of business was transacted in both Houses. So great had
 been the progress of the question, that the Council of the Convo-
 cation Society had not felt it necessary to take any steps with a view
 to that occasion. In August, 1853, however, at their periodical
 Meeting, held in York, they instructed the Executive Committee, if
 they saw fit, to prepare a third Petition. After discussing the
 matter, that Committee thought that the circumstances of the time
 would warrant the step in the Southern Province; and they
 accordingly prepared a Petition, which, with numerous amend-
 ments, was adopted by the Council at its Meeting on the 22nd of
 November of the same year, 1853. The reform of Convocation is
 again mentioned in the following passage:—

Society's
third
Petition.

"Lastly, that whereas both the Address to the Crown before
 "adverted to, and more especially the draft of a Representation pro-
 "posed to be made to the Upper House by the Clergy of the Lower
 "House, on the same occasion, contain manifest indications of a
 "desire on the part of Convocation to be permitted, under the
 "Royal sanction, to revise its own constitution, with a view to render
 "it more fully adequate to the wants of the Church, your Peti-
 "tioners cannot refrain from expressing an earnest hope, that Con-
 "vocation may ere long be enabled, after mature deliberation had in
 "both Houses, to propose such measures as it may, in its wisdom,
 "judge best calculated to secure the harmonious and beneficial action
 "of our whole Church; with a view to the increase of her welfare
 "and efficiency, the advancement of true religion throughout Her
 "Majesty's dominions, and the promotion of the kingdom and glory
 "of our Lord and Saviour Jesus Christ."—(*Chi. Rep.*, pages
 12 to 14.)

Let me here remark that the words printed in Italics,
 in the foregoing Petition, were used by the Council of the
 Convocation Society advisedly, and with special reference to
 the language addressed by Convocation to the Crown, in

November, 1852,* as well as to the still more carefully considered expressions to be found in the extract given above from Dr. Spry's Representation :† whilst these three important documents support and fully justify the words spoken
 5 at Chichester, in the following year, also given above. But to proceed with my extracts.

Extract 6
 from
 Chichester
 Report.

On one point my mind is clear, viz., that any proposed Synodal organization should be as simple and informal as possible ; and the less it involves innovation, the more easy will it be to put
 10 it in motion. Now, if we look closely into the matter, we shall find that, without any new enactment whatever, our Prelates,—by which word I mean Archdeacons as well as Bishops,—possess a considerable amount of power. *This should first be used, before asking for more.* A Reverend friend opposite, (the Rev. R.
 15 Barker,) preached a sermon at the primary Visitation of your present Archdeacon, in which he speaks of the Diocesan Church as exhibiting a Church in its integrity. Not long since I attended a Visitation held by the Archbishop of Canterbury at Maidstone, and another by the Bishop of Ripon at Halifax. Each was
 20 surrounded by his Clergy, the Churchwardens being likewise present, and a numerous congregation. It was an interesting sight, and created a wish for better opportunities of intercourse between Bishop, Clergy, and people, than can then offer, partly for want of time, partly because the proceedings at a Visitation are of a judicial
 25 character. We want opportunities for discussion ;—for the transaction of general business. That the Bishop or Archdeacon should discourse on the practical wants of the Church to the excellent men around him, many of whom feel them deeply,—groan and sigh, sometimes ready to sink, beneath the burden of them,—is well ;
 30 but among them are many men greatly beloved by the laity,—men who frequently live in obscurity, and die unknown ; and they ought to have a voice in the Church's deliberations. What is wanted is, that we should not merely hear of evils, but be set to work in real earnest to remedy them. The Bishop of Exeter has convened a Diocesan Synod, and even Lord John Russell said that there was no legal
 35 objection to it. The conductors of influential newspapers said precisely the same, or more. They declared that his Lordship had done no harm by his Synod, and that if Church Synods were to be similarly conducted, there was no reason why they should not be
 40 convened. In the present state of the ecclesiastical law, the fault of such Synods is, that they are mere voluntary Meetings ; no one is obliged to attend them, and no one is bound by their determinations. Whilst every possible precaution is taken against unlimited
 45 or despotic power, Synods should tend to definite results. They should be more than mere debating assemblies. These remarks are intended to apply to simple practical matters, such as Church Extension, and ordinary matters of Discipline ; and even the delicate
 50 matter of levying contributions on individual Churchmen, or on given localities, for Church objects, might, I think, be easily accomplished without any infringement of the voluntary principle. On the whole, I do think that this question, when properly arranged, will be allowed to proceed without objection from either Clergy or laity.

* See page 100, lines 12 to 31.

† See pages 100, 101.

But to resume the question of reform. Shall the laity be introduced into Convocation, or not? With a view to the settlement of this question, there must be a careful discussion of our whole position, by those whose business it is to put forth an opinion. I am not one of them, and shall, therefore, be silent. I leave the matter to the wisdom of Convocation. The objection to their admission which is entertained in some quarters, does not, I feel convinced, proceed from jealousy. *I am satisfied that a very large majority of the Clergy would be glad to have the benefit of the counsel and cooperation of the laity in any way that may be pronounced beneficial to the Church, as well as consistent with her principles, and with the due maintenance of her connexion with the State.* As to those who favour their admission into Convocation, it is due to them to say, that far from proceeding merely on the ground of its expediency, they declare themselves ready to prove, that it is right in principle as well as desirable,—consistent with primitive antiquity, and with the Synodal records in the Acts of the Apostles. In whatever way the right-minded laity may be admitted to consultation with the Clergy, the Clerical body would assuredly be left to deal with matters which fall essentially within their province. I should not like to be interfered with in my place of business, a tradesman does not like to be interfered with in his shop, nor a merchant in his counting-house. Neither does the Clergyman like interference in his district. But I suppose no Clergyman would deny that there are many laymen with whom he would be glad to take counsel.

The organization of a Central body is a difficulty.* *Certainly the Church-going laity are not adequately represented by the Houses of Parliament; if they were, there would be little, if anything, said about a reform of Convocation, or rather about special arrangements in regard to the laity.* (*Chi. Rep.*, pages 25 to 29.)

* The House of Commons cannot be considered a fit place for deliberation by the laity on sacred subjects. It is surely enough that it should legislate upon them. Deliberation can, and, as it appears to me, should, take place elsewhere. The question is, Where? According to some, there must be a new Central body, organized and duly recognized, constituted, in fact, as a representation of the Church laity, apart from the House of Commons. According to others, this is neither desirable nor necessary. The point is one requiring discussion in Convocation itself. The Bishop of London made the following observations in the course of his speech on Lord Redesdale's Motion in the year 1851:

"If they were to argue from the abuse of an institution against the institution itself, he knew of none, not even that instituted by the Saviour Himself, against which that same argument might not be used, to prevent the exercise of its legitimate and inherent powers. If the Church was not qualified so to deliberate on its own affairs, he should like to know what organized body was. That Parliament, as it was now constituted, was qualified to deliberate on the affairs of the Church, was a proposition to which he could not accede. At the same time he must state that he was not satisfied with the present constitution of Convocation; and for this reason—that, putting aside the question as to the admission of the laity, he did not think that the Parochial Clergy

The next extract is as follows :—

Extract 7
from
Chichester
Report.

- It is imagined by some that the Convocation movement has a Romanizing origin, and a Romanizing tendency. No supposition can be more completely at variance with the facts of the case. Its earliest, its persevering, its most successful advocates, have never sought, and "do not seek, to attain to the possession of any undue priestly power, or the exercise of any undue priestly authority, in matters apart from the Church, or even in the Church. They claim for the Church only this,—the power of managing her own affairs, of enlarging her mission, so that her work may meet the wants of the people. They claim for her the power of so ordering her house, that she may free herself from the abuses which clog her mission, and hinder her labours, and so would render her able to do, well and effectually, that work for which Christ instituted her, and for which His Spirit now abides with her."*
- They have been men remarkable for their simple attachment to the Book of Common Prayer, that precious repertory of Scriptural truth bequeathed to us by our Reformers, whose plans for promoting the efficiency of the Church, as set forth by themselves, may be regarded as a type of the more prominent objects of the present movement.—(*Ch. Rep.*, pages 30, 31.)

Let me here give the words of *Ref. Leg. Ecc. Tit. XIX.*, Chap. 21.

- "Ad locum quem episcopus assignaverit die conducta clerus adsit, et mane hora septima ad templum conveniat, primumque in medio templo preces, quæ Litanis vocantur, solenni ritu decantabuntur. Deinde archidiaconus, vel episcopus ipse, si adsit, concionabitur, idque lingua materna, nisi aliter causa legitima suaserit. Concione vero absoluta, communicatio celebrabitur; qua peracta, episcopus ad locum aliquem interiorum cum toto clero migrabit, exclusis omnibus laicis, iis exceptis quos ipse manere jusserit, omnibusque ordine consistentibus, maxima cum gravitate summaque pace de his agetur, quæ maxime necessaria visa fuerint."

- It has always appeared to me that the words *exclusis omnibus laicis* demand great attention. It is conceivable that there were obnoxious Churchwardens in the year 1571, as

- "were adequately represented, while the Deans and Chapters were more than adequately represented in Convocation. Since the last meetings of Convocation, the Parochial Clergy had greatly increased in numbers, and still more in learning, in intelligence, and in independence, and he did not think that about forty representatives in Convocation were an adequate representation of fifteen or sixteen thousand of the Parochial Clergy. But, if alterations were to be made, he thought that Convocation itself was the body which ought in the first instance to make these alterations."
- An attempt was made in the year 1855 to accomplish an improvement in the constitution of Convocation as a Clerical body. It failed, and the desire for *such* reform, at no time strong, has, I think, now died away.

* Speech of Rev. John Light, at Rochdale, March, 1863.

well as since that time : and, accordingly, even those officers, merely regarded as such, come under the ban of exclusion from that *interior locus*, which was meant by our blessed Reformers to be absolutely secure from profanation, when the Bishop was to deliberate therein, with his Clergy and faithful people, 5 on the Church's wants.

The words *his exceptis quos ipse manere jusserit* do not, of course, imply that the Bishop, personally, will always have that knowledge of the laity of any given district, which would enable him to select fit and proper persons to consult with himself and 10 the Clergy for the Lord's work ; in some cases, the primary selection would be made by the Parochial Clergy beforehand.

But, either way, no mischievous or profane babbler would be likely to dream of his own admission into the Episcopal presence, if he knew that he must be invited by the Bishop himself, either 15 from personal knowledge, or else from the recommendation of his own Pastor. Still less would this self-delusion happen, if, according to your recommendation*, he were subjected to a second process of election by certain lay communicants, selected, in the first instance, by their respective Pastors, similarly with himself. 20

The following extract shows that our object is to satisfy good and reasonable men, without distinction of party.

Ever since the disturbance of our constitution by the measure of 1829, there has been a feeling in the Church that something was required to be done. About three or four years after that date, the publication of the Oxford tracts commenced. About the same time a work appeared from the pen of Mr. Kempthorne, a Cambridge man, whom I remember as chaplain to Bishop Ryder, and who wrote to show that if Convocation met, much good might arise to the Church of England. The late Chancellor Warren, of Bangor, likewise published a sensible work, taking the ground since maintained by the Metropolitan Church Union, in which he and I afterwards met. He was a man of retiring habits, and I never heard of his work until I met with it at Bangor this year. 30 Another work of great interest appeared in the year 1833, by Mr. Massingberd, now proctor for the Diocese of Lincoln. These three writers advocated the revival of Convocation, whilst the learned authors of the Oxford tracts purposely omitted the subject. It came under my notice in the year 1848. A friend had prepared a Petition to the Queen for the revival of Convocation, which found its way to London. Several persons, of whom I was one, took the matter up, and we prosecuted it with an extreme degree of perseverance, amidst very considerable difficulties. We were not, however, discouraged, for we felt all along that we were standing upon the true constitutional ground of the Church of England. Two years were 40 spent in preparatory work ; and the result was the formation of the

Extract 8
from
Chichester
Report.

* See page 96, lines 19 to 21.

Extract 8
continued.

- Convocation Society in November 1850, for the sole purpose of promoting the revival of Convocation ; *in other words, the resuscitation of existing institutions, with a view to the reestablishment of Synodical action in the Church of England, on an improved footing, and in a way which should be acceptable to the general body of her members, as well as compatible with the position of a Church established by law.*

N.B.—A leading personage, whose opinions are entitled to great deference, has said, that if the advocates of the revival of Convocation were prepared to give a negative answer to the following questions, there would scarcely be two opinions as to its desirableness :—

1. Do you want a separation of Church and State ?
2. Do you want a power of independent Legislation ?

He was informed that our answer to them both would be a decided negative.

Notwithstanding, our opinion is, that the Church requires the exercise of Central deliberation by the Clergy ; *and for the laity some better opportunities than are now open to them, for the expression of their sentiments on questions affecting her welfare and efficiency.* (Chi. Rep., pages 31, 32.)

The remaining extracts are from the Appendix to the Report of the Chichester Meeting, and will be found to possess local rather than general interest.

Extract 9
from
Chichester
Report
(Appendix).

A Diocesan sketch of proceedings in connexion with the Convocation Society, should commence with the Diocese of Canterbury. Here we have more members than in most of the other Dioceses. Although the Charge delivered by our venerable Metropolitan, in the year 1853, treated the action of a body like Convocation as impossible, yet his Grace's extensive practical experience enabled him to throw out many valuable hints as to Synodical action, showing how, on the one hand, it might be both mischievous and impracticable, and how on the other it might be a blessing. And here, it is no more than right to acknowledge the condescension with which his Grace has permitted the approaches of men whose opinions differ from his own.

In that Charge, from page 11 to page 30, the argument for Synodical action is, in effect, conceded. It will not be denied that it is an open question what kind of body may be required for Central action ;—and again, how often it may be necessary* to bring from one to two hundred Clergymen to London, on the business of the Church ; a point worthy, perhaps, of discussion in Convocation itself. At page 25 his Grace says—

Arch-
bishop's
Charge.

“ The new Convocation must be sanctioned by an Act of the Legislature, and would have no powers except those which the Legislature conferred upon it. Can we believe that the Legislature would confer upon it any power at all, except the power of deliberating and discussing ? That liberty, however, we possess already. No one forbids it. As has been said already, nothing prevents any number of Clergy, or any society of Clergy, or the Clergy of any Diocese, from assembling together, and consulting

* When Local Synodical action is once established, whether the available members of our Church be more or less numerous, their talents will infallibly be developed. This is no idle dream, but a plain and obvious fact, which it is important to realize.

" for the common good."

Again, at page 14, his Grace observes,—

" I can imagine great benefit from the assembling together of the
 " Clergy of a particular neighbourhood, where they may discuss
 " their various difficulties, compare their several plans of usefulness,
 " take counsel under any unusual occurrence, and excite one
 " another's zeal by mutual prayer and exhortation.* But such
 " Meetings have no resemblance to a general Convocation, neither
 " is one large assembly suited to the work which might be properly
 " and usefully accomplished by five hundred small ones.

We may be most thankful for much that is here said, but when
 the 'five hundred small ones' were in action, perhaps the able
 men who, from time to time, might enjoy the confidence of the
 several assemblies, would desire the privilege of being allowed
 to meet together in more extended conferences, and great blessing
 might result from their doing so.

Again, his Grace has no objection to Meetings of the Bishops at
 Lambeth, nor, perhaps, to Diocesan Synods. (*App. to Chi. Rep.*,
 pages 35, 36.)

Next in order comes the Diocese of Winchester. Here I cannot
 say that our progress is great, or our Society strong, but the Arch-
 deacon of Surrey, with one, if not both, of the Diocesan Proctors, is
 in our favour. Although the Bishop has not shown any special
 favour to our proceedings, my feeling of respect for his Lordship,
 and my knowledge of the extensive good done by him in his Diocese,
 constrain the remark, how admirably he would preside over a
 Diocesan Synod.†—(*App. to Chi. Rep.*, page 38.)

* In conformity with this sentiment, arrangements have long
 since been made, with the sanction of his Grace, and of the Arch-
 deacon, for the regular holding of Decanal Synods of the Clergy,
 throughout the Archdeaconry of Maidstone.

In October, 1856, the Clergy of Sutton Deanery took the
 decided yet simple step of forming themselves into a Consulting
 Committee, to whose Meetings an invited body of lay Communi-
 cants should be admitted, leaving the Decanal Synod intact.

After some discussion as to the number of Clergy of which
 such Committee should consist, they resolved that none should
 be excluded, being in full orders. Eight laymen were nominated,
 A.D. 1856, including the Earl of Romney, but taken mostly from
 the Middle Class. The number of laymen is at present limited to
 sixteen, and they are to attend as Consultees, without the power of
 voting, which was considered unnecessary. The united body met
 for the first time on Friday, the 14th of November, 1856, under
 the able presidency of the Archdeacon of Maidstone, and it is
 understood that they will, from time to time, consider such matters
 as he may bring before them. In the year 1857 the number of
 sixteen was made up.

† It is important, that, in July, 1854, his Lordship, whilst
 reiterating his conviction, that mischief *might* ensue from Synodal
 action (see page 28 (Note, lines 11 to 14), page 35, line 8.) did not
 think it necessary to oppose the reception of the Reports of the
 Committees appointed in the preceding February. When good
 men try to cooperate, and to do all things in charity, with due
 consideration for each other's feelings and infirmities, it is won-
 derful how much may be effected! The 6th Article of the
 British and Foreign Evangelical Review, Number VIII., presents
 a most encouraging argument for progress.

Extract 9
 continued.
 (Arch-
 bishop's
 Charge.)

Extract 10
 from
 Chichester
 Report
 (Appendix).

Extract 11
from
Chichester
Report
(Appendix).

In the Diocese of Chichester, the opinion of your revered Bishop is well-known. Perhaps, however, the support which we have received is not so great as might have been expected. During a recent sojourn at Brighton, I have had opportunities of conversation on the subject with some Clerical friends, bound to me by private recollections of long standing; and as they are sometimes spoken of as opponents, the Meeting will be glad to hear that a kind and conciliatory spirit has been manifested by them, as well as in other influential quarters.—(*App. to Chi. Rep.*, page 38.)

Extract 12
from
Chichester
Report
(Appendix).

In spite of differences, you have a Diocesan Board of Education, in full, and, on the whole, harmonious operation; and in other Dioceses similar Institutions exist, of which the same may be said. *It seems to me an undeniable inference, that, without any necessity for going to Parliament, Local Meetings* might be constituted for general Church purposes, in which the Clergy and the laity should consult together, with a view to render all the Church's resources available—her wisdom and her zeal,—her labours, her alms, and her prayers.*—(*App. to Chi. Rep.*, page 39.)

Extract 13
from
Chichester
Report
(Appendix).

In reference to the Diocese of Durham, I insert a paragraph which appeared in the *London Guardian* of May 2, 1855:—

"A Meeting of the Clergy of the Archdeaconry of Lindisfarne, convened by Archdeacon R. C. Coxe, was held at Alnwick, on the 14th ult. The Archdeacon, having been called to the chair, proceeded to state his objects and reasons for assembling the Meeting. He had received a private statement, that the Cathedral Commissioners had a scheme now under their consideration for the redistribution and increase of the Sees of England; and he

* A Clerical friend, who convened a Meeting at Exeter Hall, some twenty years since, for the purpose of considering the expediency of promoting the revival of Convocation, about the time that the late Rev. Mr. Kempthorne published his able work on the same subject, has penned the following remarks, which may assist in throwing light on this question:

"Of course, I have attended many Visitations in my time; and though I have heard many good sermons at them, yet in their general character they have been wearisome, hollow, and unfruitful. As to Diocesan Synods, I complain of their utter inefficiency in the present state of the law, in which they are mere voluntary Meetings; and, for this reason, I differ from the idea that the present power of Bishops and Archdeacons, as respects such matters, is available for good. Verily, we want an enlargement of such power, to render either Diocesan or Decanal Synods, anything better than voluntary Clerical Meetings; where the Clergy, with much wisdom and piety discover, to their common satisfaction, amendments which ought to be made, and then go away with a painful impression that they have no power to effect a tittle of reform. *I wish you had spoken out manfully and boldly for the laity. In so doing, you would have been speaking for the Clergy; for we cannot get on without the support of the laity; and you would have been speaking for the Church at large. Do not leave this matter vaguely to the wisdom of Convocation. Give all the weight you can to this great principle, and we may get on.* Hooker asserts the right of the laity, quoting the maxim, '*Quod omnes tangit ab omnibus tractari et approbari debet.*'"

"thought it right that the Clergy and laity, whom he had convened, should have an opportunity of consulting on a subject in which their interests were so directly involved. There was no doubt that an increase of Bishops was wanted. It was for them to say whether Northumberland ought to be included in the present scheme or not. If they thought that it ought to be included, it was the time to consider the best means of urging their claims before the Commissioners. Every member of the Church should now be prepared to stand shoulder to shoulder in her defence, and for her extension. For such matters no dependence could be placed upon any political party in the State. Recent declarations concerning ecclesiastical affairs in the colonies were illustrations of what might be expected from Government. The semblance of connection between Church and State had been severed in the colonies. He had communicated with the noblemen and gentlemen of the county, and they were all favourable to the erection of Northumberland into a See. In the course of the Meeting the following resolutions were unanimously adopted, and will be forwarded to the Commissioners :—

"Moved by the Hon. and Rev. F. R. Grey, seconded by the Rev. W. Dodd : 'That in any contemplated rearrangement of the Dioceses of England, it is desirable that the present Diocese of Durham, at the next voidance, be divided, and that the County of Northumberland be made a distinct See.'

"Moved by J. C. Langlands, Esq., of Berwick, seconded by the Rev. J. D. Clarke : 'That it is the strong conviction of this Meeting that sufficient ecclesiastical property exists in the Diocese to provide for all wants, episcopal as well as pastoral.'

"Moved by the Rev. W. Proctor, seconded by the Rev. H. Bell, Longhoughton : 'That a large amount of revenue is in the course of abstraction from the Diocese of Durham, while the rapidly increasing wants of the Diocese are very inadequately provided for. That this Meeting desires emphatically to repeat the pre-ferable claim of this Diocese, in any further application of its Diocesan funds.'

"A Committee was then appointed to act with the Archdeacon in any further proceedings which might be deemed expedient.

This Meeting, at the White Swan, Alnwick, illustrates a remark which I ventured to offer to the Chichester Clergy,* and brings to mind the familiar proverb, *Aide-toi, le ciel t'aidera*. Surely the thanks of the Church at large are due to the Archdeacon, to Messrs. Grey and Dodd, to Sir John Fife and to the other parties who cooperated on this occasion. It is with much pleasure that I add an Address, forwarded on the 15th of January, 1855, from certain Clergy and laity in the Diocese of Lincoln, to the Worshipful the Mayor, the Aldermen, and the Town Council, of Newcastle-on-Tyne :—

"We, the undersigned Clergy and laity of the Diocese of Lincoln, have heard, with the greatest satisfaction, of a proposal which you have lately made to the Ecclesiastical Commissioners and the Home Secretary, for the subdivision of the extensive Diocese of Durham, by the erection, within its present boundaries, of a Diocese of Northumberland.

* See page 25, lines 34 to 36.

Extract 13
continued.

"We feel a peculiar sympathy with the movement you have originated; because we ourselves are Members of a Diocese admitted on all hands to stand in need of a subdivision, which we trust we shall see speedily carried out.

- 5 "We have long felt that the best interests of our Holy Religion, and the cause of true Piety would be greatly advanced by a considerable increase of the Episcopate. We thank you for what you have done, so far as you may, to supply a want in the Church so widely felt and acknowledged; and we trust that similar
10 "efforts to relieve it may be made in other quarters.

- "We earnestly hope that a speedy opportunity may be afforded, by those in power, for giving effect to your useful suggestion; and we pray that whatever shall be done herein, may, by God's blessing, tend to promote the advancement of His glory, the salvation of souls, and the well-being of His Church."—(*App. to Chi. Rep.*, pages 42—44.)

Extract 14
from
Chichester
Report
(Appendix).

- 20 On a review of our whole case, our prospects appear to be as hopeful and encouraging as can be desired. *There is, on the part of the Clergy, a wide-spread conviction of the importance of lay concurrence and cooperation; — a generous desire to meet their people in all reasonable demands; — on the part of the wiser laity, a desire to carry out the teaching of the Church Catechism, viz., to show a humble and teachable spirit, whilst acting with firmness and resolution. In fact, party spirit generally appears to be on the decline. Among the Clergy themselves, we find eminent Bishops anxious to consult the mind of the 'Curates,' and 'Curates' again to seek counsel from the Bishops, that so the lay question and all questions may be arranged to godly edifying.*

- 30 These remarks may be fitly concluded by the citation of an admirable passage, which occurs at page 399 of the "Christian Remembrancer," No. LXXXVI:—

*Christian
Remem-
brancer.*

- "We are upon the eve of another Synodal movement. It has been long waited for, and prayed for; and it is now begun. The reform and revival of our ancient Church Assembly in Convocation, which once seemed to be beyond hope or even fancy, is now in hand. Our Church must take a lesson from the past. She must watch, and hope, and strive, that the movement of our days may not either in its history or its event resemble the movement of 1697—1742. That began in power, and ended in weakness; it originated in the self-glory of man, and resulted in the dishonour of the Church; it was 'of the earth, earthy.' May this be in all points otherwise!

- "That it may be so, the restoration of her Synods to our own portion of the Church Catholic must be sought from a right motive, and carried out in a right spirit. Honest uprightness and self-devotion must constitute the means used for their attainment. The brightness of the divinely-arranged machinery of Church Government must not be tarnished by ambition or lust of self-display in individuals, nor clogged by the earthly policies of ministries or of factions; it must be allowed to do its work freely, with that efficiency which is not its own—guided, as far as man is allowed to guide it, with clean and earnest hands,—and directed always to high and holy ends, to the increase of the

"glory of God, and to the furtherance of the present and future welfare of Christ's Church and of His poor. A Synod is a holy thing. Τὰ ἄγια τοῖς ἁγίοις."—(*App. to Chi. Rep.*, page 45.)

It will not be inappropriate, if I subjoin an extract from the Annual Report for the present year of the Exeter Diocesan Church Union. This important body was founded October 5th, 1848, and two of its leading officers have since joined the Council of the Convocation Society. No. XI. of the subjects noticed in that Report is described as follows:—

Exeter
Church
Union.

LAY COOPERATION, IN THE INFERIOR SYNODS OF THE CHURCH, OUGHT NO LONGER TO BE DEFERRED. REV. DR. WORDSWORTH'S OPINION IN CONVOCATION. 10

Your Committee will, in a few words, refer to the point of *lay cooperation in the regular Synodal Action of our Church.* * * * * And

Lay Coopera-
tion, in the
Inferior Synods
of the Church,
ought no longer
to be deferred. 15

your Committee desire to express their concurrence in the opinion expressed by Dr. Wordsworth, in Convocation, that the right and safe way of trying the experiment, is by admitting the laity in some recognized way, not into Convocation, where peculiar difficulties and jealousies intervene, but into the inferior Synods of the Church; the Rev. Dr. Wordsworth says, "If a greater infusion of the lay element was desirable, let it commence in the Diocesan Synods, and let the Bishops call around them their faithful laity, from whose cooperation they might derive exceedingly great benefit."*—[*Journal of Convocation*, No. IV., Part II., p. 270.] 20

Rev. Dr. Words-
worth's Opinion
in Convocation. 25

Your Committee are strongly of opinion that in Ruridecanal Synods the same experiment should be made; and they are convinced that, if judiciously made, the results will be very important for good. 30

Let me conclude this letter with a few further observations on the subject of *lay cooperation with the Synods of the Clergy*; bearing in mind that the parties by and through whom such cooperation is to be communicated, need not form part of such Synods, and need not be present at them, as of right. These observations arise out of certain facts and arguments, which have recently come to my knowledge. 35

At page 93, line 11, mention is made of the Constitutions for the Diocese of Adelaide. According to these, our Archbishop may authorize throughout his Diocese,—and each several Bishop of the United Church may do the same,—elections by the Church-going laity in any fashion that he may approve. This done, he may convene his Diocesan Synod or Synods, (by which I mean assemblages of the Clergy exclusively, gathered together at any given place, and from any given 40 45

* See pages 61, 80, 122.

district, or districts,) and may receive into them the parties so elected, for the purpose of lawful deliberation with himself and the Clergy, on any subject that may be proposed, whether by himself, by the Clergy, or by the laity then and
 5 there present, affecting the welfare of the Church. Now, I have a strong opinion that, in our circumstances, such a proceeding would be inexpedient; and am anxious that the idea should be set aside by our Bishops, before the public mind becomes accustomed to it, in like manner as it has, in a measure,
 10 become accustomed to that of Central elective Bodies of lay Representatives in attendance upon a Provincial Synod, after the American model. At the present time, I feel convinced that the Bishops and Clergy have it in their power to recommend other Plans which would satisfy the wisest
 15 and most thoughtful of our laity, and through them the great body. You will perceive that I have in my eye some such Plan as yours, without wishing to see our Bishops tied down to petty details, either of numbers, or of localities. I desire to see a Plan based on the principle on which it is
 20 based,—that of a virtual, not an elective, representation; a word which I never hear mentioned, without reflecting how often it happens, after a vast amount of excitement, that the so-called representation is entirely unsatisfactory.* It is objected, that if the Clergy were to select in the first instance,
 25 some not in the privileged number would complain, and that even rival bodies might be more than threatened. This objection is certainly prophetic; but, as it appears to me, it is somewhat fanciful; for if such bodies did arise, surely they would wither and die. It is just possible that parties who do not admit
 30 humility to a high place among the Christian graces, might sustain an opposing attitude for a little season, but they would scarcely be able to maintain a position of influence and importance, against the solid and well-compacted masses of the Clergy, and selected laity.

Believe me to be,

Yours most sincerely,

HENRY HOARE.

35 P.S.—Allow me to thank you for your last letter, dated October 22. Being, at present, unable to deal with it, I will simply acknowledge its receipt.

* See pages 55, 56, 69, 118, 122.

February 1.]

CORRESPONDENCE,

ETC.,

No. V.

THIRD EDITION.

CLYNNOG VICARAGE, CAERNARVON,
Wednesday, November 7, 1855.

To HENRY HOARE, Esq.,
STAPLEHURST.

MY DEAR SIR :

Though I have not felt it necessary, in many cases, formally to acknowledge and offer my opinions on the Notices of Proceedings and Correspondence with which I have been favoured from time to time, in reference to the Society for the Revival of Convocation, yet I have gone along with it in entire 5 approval of the caution, judgment, and discrimination, which have characterized its every step.

I consented to be nominated a Member of the Council, from a decided adherence to the abstract principle of the right of the Church to self-government in things spiritual, believing 10 that what was right in principle could not go far wrong in practice ; but regarding the mode of procedure, the constitution of the Synodal body, and all practical details, as matters involving considerable difficulties, and requiring the gravest and most mature consideration. 15

Whilst contemplating the divided state of the Church within her own pale, and the absence of uniform cooperation amongst her Clergy and laity, I have long felt that her great want was, some visible and recognized centre of unity and authority, whereby, her standards and exponents of doctrine being left 20 intact, matters of a purely administrative nature might be placed on a more uniform, systematic, and authoritative footing.

This *desideratum*, this something, which Churchmen of all shades of opinion feel and acknowledge to be needed, is, clearly to my mind, the restoration of the action of her Synod-
 5 constitutional Assemblies, which already form an essential part of her constitution.

The matters with which I conceive she should deal in such solemn Assemblies, and to which I think she would wisely confine herself, should be something to the following effect, viz.:—the embodiment in one well-organized form of the zeal
 10 and efforts, which are, in a great measure, wasting themselves in isolated, scattered, and divided action;—the origination of some adequate remedial measures, by the Church as a body, to grapple with the heathenism of our overgrown town population, as well as the palpable insufficiency of the spiritual pro-
 15 vision in many of our agricultural districts;—the consideration of some provision for the requirements of the Colonial Church, with an enlarged system of Missionary operations, so that each Parish may bear its share;—the working out of our educational machinery on a more extended and coopera-
 20 tive plan;—the revision of the Canons, so far at least as to expunge what has become obsolete, and worse than useless;—the rearranging of our Services, as regards the omission of the Apocrypha Lessons, and a better selection, in some cases, on Sundays and Holidays, but especially with a view to render
 25 the deep-toned Litany, and Communion Service, (I mean the Commandments, Epistle, and Gospel,) available, every alternate Sunday, to those who can attend only at Evening Service;—the readjustment of Rubrical questions which, in many cases, have fallen into desuetude, but remain as anomalies in our
 30 time-honoured Book of Common Prayer, marring its beautiful symmetry, and serving only as so many occasions of difference amongst brethren, and stumblingblocks to tender consciences;—defining the powers of Diocesan Chancellors, so as to make their annual questions to Churchwardens something more than the
 35 *brutum fulmen*, which, to all practical purposes, they now are;—reestablishing a strict standard of qualification as regards the responsible office of Churchwardens, and of Parish Clerks;—improving and remodelling the practices so much complained of, as regards Fees for collation or institution to Benefices,
 40 consecration of Churches and Burial-grounds, as well as at Visitations;—dilapidations of Chancels, Churches, and Glöbe

Houses;—with other practical matters, necessarily arising from time to time, in reference to which it is common enough to find fault, whilst there is at present no power of applying an effectual remedy for the evils complained of.

As regards the satisfactory settlement of such matters, important as they all are, in a greater or less degree, it appears to me that Convocation as already constituted,—composed exclusively of the Bishops and Archdeacons, with the Representatives of the Cathedral Chapters and Parochial Clergy, is the most fitting body to discuss them, and to arrive at the best solution of the difficulties attending them. This is in itself the simplest and most unencumbered mode of proceeding;—it involves no organic changes;—the machinery is all ready to hand;—and Her Majesty's Licence, as temporal Head of the Church, is all that Convocation requires, to enable it to proceed to work. These are manifestly important considerations; and after weighing all that I have read and heard on the subject, the balance of advantage seems to me to be in favour of its continuance as it is, in preference to hazarding, through a pressure from without, organic changes in its constitution, which, if effected, would undoubtedly be no more than an experiment.

On the other hand, I am not insensible to the popularity, at first sight, of the lay infusion; the confidence it is calculated to inspire in many quarters; and the importance of making our laity feel the antiquated notion, that "the Clergy are the Church," to be an acknowledged error, long ago exploded. I am well aware, too, that the alienation and estrangement of many from the Church has been, in a great measure, owing to the little share allowed them in the administration of her affairs, and the practical disregard with which their voice has been treated. It is beyond a question, that this long-pursued policy has created a coldness and indifference, which have led many to seek religious employment in setting up a rival "Ecclesiastical polity," (if I may so term it,) and on the *quorum-pars-magna-fui* principle, they naturally have become more and more attached to a system of which they themselves form so prominent a part. Many, moreover, though still within the Church, yet feel keenly the ill effects of the exclusiveness, with which they are practically treated as lay Members. Many, very many, of the laity,—conscious that

they have no position, or at least a very ill-defined one,—live under a continued sense of isolation, under a feeling that they have no business with so-and-so ; and the consequence is, that they fail to realize that life-giving sympathy, which is the effect
 5 of true union and communion with the entire body, and which is so essential to a healthy and fruitful Church-Membership.

To meet this state of things, and to popularize the Church, it would therefore seem, that the introduction of the lay element, to take its due share in the administration of Church
 10 affairs, by a well-matured representative system, is indispensable ; and some *modus operandi*, equally removed from the danger of undue and factious excitement on the one hand, and a mere matter-of-form, hole-and-corner, election on the other, appears to be a great *desideratum*.

15 This, however, I conceive would be best secured by Diocesan Synods, which, as so many subdivided centres of unity for action and cooperation, are best calculated to interest the largest number of our lay Members throughout the country. They can enter into minuter details, embrace more individual
 20 elements, and so extend the representative principle, as to operate perceptibly, not only on every Archdeaconry, or even Rural Deanery, but on every Parish. Whereas I feel that the lay element question will only increase the difficulties in the way of the revival of the active powers of Convocation,—in the Dio-
 25 cesan Synod there is, I presume, if the Bishop be but willing, no obstacle to its introduction. In such a deliberative Assembly in each Diocese, the admission of the laity, upon some representative system, would, without doubt, be attended with the best results ;—the two elements, the lay and the Clerical, would act
 30 and react most beneficially on each other. We are already well accustomed to Meetings of Clergy in each Archdeaconry, and each Rural Deanery ; and it seems specially desirable, that in each Diocese the Bishop and Clergy should confer together upon some Plan, adapted to the particular circum-
 35 stances of that locality, by which the laity, in some representative capacity generally approved of, may confer with them, either in one Diocesan Assembly,* or in several, as the Bishop himself may decide. Thus we should have the Church in each Diocese, in its two elements, meeting periodi-

* See pages 120, 123, 143, 235.

cally under its Spiritual Head, to confer and deliberate on matters more immediately affecting its well-being in the Diocese, and giving expression, also, to its views on more general questions concerning the entire body, which would have yet to come before the aggregate representatives of the Province 5 in Convocation for further consideration.

All such questions, so sifted and weighed by the joint judgment of the lay and Clerical representatives at each Diocesan Synod, with a record of the declared views of each thereupon, and the relative proportions borne in such decisions by the 10 Clergy and laity, would go before Convocation in a very advanced state. Having thus before it the views of the Church upon them throughout the country, it is easy to see what important and invaluable aid it would thereby possess, to enable it to arrive at the best conclusions;—what a controlling power 15 this would exercise over any extreme views;—how it would tend to render the discussions thereon temperate and mature;—and dispose both the Upper and Lower Houses to determine the several weighty matters submitted to them for decision, under an increased sense of their responsibility to God and to His 20 Church.

In this point of view, I cannot but feel,

(1), That the revival of Convocation, as it is, should be the point aimed at;—

(2), That the question of Diocesan Synods should be advocated simultaneously;—and, 25

(3), That the introduction of the lay element should be confined to the latter.

Independently of local matters of detail, affecting only each separate Diocese, these Synods should also act the part 30 of suggestive assemblies, and consider any questions of general application which they may desire to send up to Convocation;—such questions, after either of our Convocations shall have deliberated upon them, and given its final decision,—and after the same shall have been ratified by the 35 two Houses of Parliament, and the Sovereign,—to result in enactments obligatory on the Church at large.

After all, however, it may be said, and with some show of justice, that Convocation will fail in securing the confidence of

- any large portion of the Church, unless it has in its own constitution a more direct infusion of the lay element. If, then, the difficulty involved in regarding the Houses of Parliament as the representative lay element, in theory,* of the Church of England
- 5 can be satisfactorily disposed of,—if the organic change in Convocation itself, which is involved in the admission of the lay element can be accomplished,—if the proportion which the said element should bear to the Clerical, and the limitations according to which it should act on certain questions, purely spiritual, which will
- 10 arise from time to time, can be adjusted on principles consistent with the constitution of the Church herself, and with Holy Scripture,—then I will gladly waive any objection I may entertain to a declaration on the part of the Society, of which I have the honour to be a Member, in favour of this much controverted
- 15 point. It may be said in reply, that these are the very questions at issue; and that where certainty is unattainable, we must be guided by the balance of probabilities. Well; individually then, speaking for myself alone, I will just add, that I feel it to be a matter of the utmost importance, calling
- 20 for much deliberation and prayer;—and with all humility and deference, would recommend further consideration, in a case where so much doubt exists, and so much hangs on the issue. *Festina lenté*. Let us feel our way a little more, and God will make it plain, if it be His will.

I am, my dear Sir,

Your faithful humble Servant,

ROBERT WILLIAMS.

- 25 P.S.—I did not hear from the Rev. J. V. Vincent that you wished to have my views on the subject until yesterday morning. My time was otherwise unavoidably occupied the whole of yesterday, so that I could not write until to-day; though, in either case, I fear I am too late, as our Meeting was on the 6th.
- 30 Nevertheless, what I have written I have written;—*valeat quantum*.
R. W.

* See pages 53, 56, 60, 112, 122.

CLYNNOG VICARAGE, CARMARVON,
Friday, November 9, 1855.

TO HENRY HOARE, Esq.,
STAPLEHURST.

MY DEAR SIR:

On looking again over your Correspondence No. III., I find, that though I wrote to you at some length, my observations do not quite meet your enquiries, viz., How is the union of Clergy and laity in Diocesan Synods to be brought about? and, Who is to be the party authorizing, creating, and blessing 5 the union?

I cannot feel satisfied, though too late, it may be, for your purpose, without stating my views, as a member of the Council, on these questions.

In order to secure general, or rather universal Synodal 10 action, throughout all the Dioceses of the United Church of England and Ireland, I think that this matter, viz., the expediency and necessity of regularly holding such Synods, should be the first point for the deliberation of "Convocation as it is," and that it should consider without delay, so far as it law- 15 fully can, the *modus operandi*.* Such important action on the part of the Church, to be orderly and in accordance with

* In accordance with these views, the following Petition to the Convocation of the Province of Canterbury, the fourth prepared by the Convocation Society, was presented in February, 1856 :—

"To the Most Reverend the Archbishop, the Right Reverend the Bishops, and the Reverend the Clergy, of the Province of Canterbury, in Convocation assembled,

"The humble Petition of the undersigned Clergy and Laity Sheweth,—

"That your Petitioners have observed with much thankfulness the progress which has been made towards the restoration of Synodal action,

"That your Petitioners believe it would materially conduce to the further progress of that cause, if your Venerable Houses were to take into consideration a question on which there are strong feelings in the minds of many Churchmen,—namely, that of providing in some way for the due expression of the mind of the faithful laity, in matters affecting the welfare of the Church.

"Your Petitioners therefore humbly pray your Venerable Houses to take this important question into your early consideration.

"And sincerely trusting that you will be guided in all your deliberations by the Great Head of the Church, your Petitioners as in duty bound will ever pray."

her constitution, should emanate from this august Assembly of her collective wisdom, and representative voice, and go forth, if possible, with its authority.

- “ The authorizing, the creating, and the blessing the union ”
- 5 of the component parts of such Synods, viz., the two elements in each Diocese, (after Convocation has suggested, or given hints as to the *πολλοτητα*,) will depend on the subordinate Authorities, viz., the Bishops, Archdeacons, and Rural Deans, of each Diocese, who, according to their respective judgments, will make
- 10 arrangements for the composition of their several Synods.*

- The business of the Local Synods would often be suggested by Convocation; and besides matters suggested by those Synods, which more immediately concern the well-being of the Church in the respective Dioceses, each
- 15 Synod should consider points affecting the Church in general, which would be sent down to it by Convocation, and should pass resolutions relative thereto, as a preliminary measure. Convocation might meet annually, biennially, or triennially, as the case may be, with the resolutions of all the Diocesan
- 20 Synods before it, previously printed and circulated amongst all its Members; it would duly deliberate on the same; and its decisions would possess considerable weight, and might in due time be brought before Parliament.

- In some such way as I have above attempted to explain,
- 25 it seems to me, that the Church will not only be a body possessed of life, for this we believe that no adverse circumstances can ever extinguish, but will be in healthy, vigorous action,—her pure life-blood, propelled by the heart through the entire body to all her extremities, returning again in
- 30 unclogged and invigorated circulation, to sustain and promote that continued flow of spiritual vitality and holy activity, which constitute her mission in this fallen world.

I hope I have made myself understood, but as your valuable time must be much better occupied, I beg you will not trouble yourself to make any reply.

I am, my dear Sir,

Your faithful humble servant,

ROBERT WILLIAMS.

* See pages 116, 123, 143, 235.

LONDON,

TO HENRY HOARE, Esq., *Friday, November 30, 1855.*

STAPLEHURST.

MY DEAR SIR :

Having long enjoyed the privilege of taking counsel with those who advocate the revival of Synodal action, and having, as you are aware, extensive opportunities of conferring upon the subject with men of various views, and thereby of ascertaining the main impediment to a general declaration by 5 devout Churchmen in its favour, I venture to submit the following considerations.

The extreme necessity which exists, in a religious point of view, for developing the Church's spiritual resources, so as to bear with new and constantly increasing force upon our 10 multiplied and demoralized population, is felt and admitted by men of different schools of thought, and of the most various temporal callings.

It is further admitted by them all, when explanation has removed prejudice and misconception of our motives, 15 that Church Councils of some sort are the only possible means of effecting such necessary development and application of the Church's strength, and real powers of usefulness.

The one knotty point,—the one hindrance to smooth progress,—which recurs almost as often as the matter is debated, 20 is, the "lay question." The lawyer,—the physician,—the divine,—the merchant,—the banker,—the tradesman,—alike enquire, "How is it proposed to provide for the due expression of the mind of the faithful laity?" *

Now, there is a general impression that the enquiry thus 25 put, if not purposely avoided by those to whom men chiefly look for a solution of it, is at least unlikely to receive an early reply in an authoritative and practical form. Such impression often arises from the habit of associating that question only with the Provincial Council of Convocation, and at all events is 30 confirmed by the refusal of Convocation to entertain it, until after the Clerical representation shall have been improved;—a condition, the fulfilment of which is indefinitely postponed through the failure of their application for the Queen's Licence to take measures for that purpose.

* I use this term to imply an universal agreement, so far as my experience goes, that Communicants alone should be admitted to take part in the Church's Councils.

Meantime, in Convocation itself, in the Session of February, 1855, a notice of motion having been given by Mr. Seymour, with a view to considering the question of admitting faithful laity to the Church's Councils, Mr. Woodgate objected to any
 5 such question being entertained, "until by the enforcement of
 "ecclesiastical discipline, or by some other method, effectual
 "means be taken to determine what constitutes a *bond fide*
 "member of the Church of England." On the other hand,
 the want of a Clerical reform was strongly urged by several
 10 speakers in the Lower House, on the same occasion, as an
 argument against progress on any other subject whatever.

Amidst these perplexities, the force and appropriateness of a remark which fell from Dr. Wordsworth,* in the course of the same Session, have approved themselves to many minds so
 15 strongly, that I desire to recal it to your recollection.

Without committing himself in any way to the vulgar error, that Parliament, because it represents the people of England, therefore represents, or has ever been legally taken to represent, the laity of the Church of England,† he said:—

20 "If a greater infusion of the lay element was desirable, let it
 "commence in the Diocesan Synods; and let the Bishops call around
 "them their faithful laity, from whose cooperation they might
 "derive exceedingly great benefits."

In like manner, in your Correspondence No. III., page
 25 81, you mention a member of Convocation, who, not
 being himself an advocate for its immediate and full revival,
 expressed his surprise, "that the Episcopal promoters of
 "Synodal action, have not convened Diocesan Synods of
 "their own."

30 And though paramount reasons are patent to thinking men
 which justify the course taken by those who, as a commence-
 ment, advocated the revival of Provincial Synods, which were
in esse, rather than that of Diocesan Synods, which were
 only *in posse*, yet the time is now come, when it is felt that
 35 Diocesan Synods are essential to further progress; and it has
 often been wished that the Bishop of Llandaff's Committee
 on Church Extension and Adaptation could have taken up
 this subject; Diocesan Synods being the one chief means of
 rendering Episcopacy an effective inspection, of making it a

* See pages 61, 80, 111, and a Letter by Mr. Ottaway, pages 73 to 76.

† [This it never theoretically affected to do, even when the State and Church were held to be commensurate.—See Mr. Walter Lea's Letter, Journal of Convocation, No. III., pages 143 to 148. Also see pages 55, 56, 69, 112, 118.]

vigorous power for good, a real centre for union, and an impulse to pastoral exertion.

This wish, however, does not arise solely from a sense of the value of Diocesan Synods within the Diocese, or of their essential importance to the health and usefulness of the Provincial Synods, (which, without them, would indeed be as centres without circumferences, or as heads without members,)—but also from the fact that common sense and history alike point to Diocesan Synods as, at once, the easiest and the most natural mode of solving the “lay question.”

That it is the most natural mode, common sense would suggest, on the principle of its being better to make experiments on small bodies, than on large ones. That it is the easiest mode, history plainly intimates, by placing before us precedents for the combination of faithful laity with their Clergy in Diocesan Synods, so clear and so numerous, that they cannot possibly be questioned even by those who feel the greatest amount of hesitation as to any proposals to admit a lay element into combination with our Provincial Synods.

Looking at these precedents, we clearly see that, whilst the admission of faithful laity into Diocesan Synods would indeed be an experiment, in the same sense with the Synod itself,—namely, that of a revival,—yet it would not be so in the sense of an untried thing. Whether or not their admission into Provincial Synods would be an experiment in the latter sense, I am neither disposed to debate, nor competent to decide. “*Adhuc sub judice lis est.*” Happily both the debate and the decision may be safely left to the rapid development of events, if common sense and precedents are allowed their due measure of influence.

Like new comers at a Public School, or new Members in the House of Commons, the Clergy and faithful laity, (introduced perhaps in divers ways,* and after precedents of various dates, into divers Diocesan Synods,) will soon shake down into their proper places, and find their right level of relative working order. Each element of the assembly will inoculate the other with its own qualities. The laity will impart to the Clergy the habit of being methodical and practical; the Clergy will repay the laity with their theological learning, and a comparatively high standard of unworldliness and self-devotion. The

* See pages 116, 120, 148, 235.

laity will hold up a mirror in which the Clergy will see how ecclesiastical decisions may be most intelligibly and most practically framed, and made most influential. From rich stores of pastoral experience the Clergy will bring forth proofs which
 5 may suffice to convince the laity, that the *prima facie* view of ecclesiastical ordinances is not always just, nor their general appreciation necessarily a true measure of their worth.

In these invaluable schools will be trained the Consultees who may afterwards adorn and strengthen the Provincial
 10 Synods, and from them will be gained wisdom both to provide for any really needful improvement of the Clerical representation in Convocation, and also to discuss the great question as to the presence of laity in the larger Church Councils. If in this or that Diocese a partial failure arise
 15 from the peculiar system of invitation or election, which its own Bishop may have preferred, it will be corrected by the better results of different methods elsewhere adopted. And by no other conceivable plan can the precise time for restoring the active functions of Provincial Synods, with the
 20 Church's general consent, be so correctly ascertained, or the fact of such general consent be so clearly signified to the Crown, and the Government of the day. In short, the Provincial Synods depend upon the many lesser for their *matériel* of men, method, and matter, and for the alleviation
 25 and due regulation of existing restrictions.

Earnestly hoping that the intercourse and influence of our Members with Clergy and laity of various grades may be a means of hastening the step urged by Dr. Wordsworth, as above quoted, I will conclude this letter with certain extracts
 30 from an admirable Exposition of the laws relating to Diocesan Synods, by Mr. Archibald John Stephens, in order to illustrate the variety of modes by which the faithful laity have been, and again may be, represented in them. It is printed in the Journal of Convocation, No. III., pages 105 to 139.

35 "The oldest forms of the manner of holding a Diocesan Synod
 "suppose and acknowledge the presence of the laity.

"Archbishop Wake, in his State of the Church and Clergy of
 "England in their Councils and Convocations, (pp. 24, 25,) thus
 "gives the form of proceeding, and the persons admitted :—

40 " "Now the first thing that was usually done on these occasions
 " "was for the Bishop to make his Synodical enquiries, of which the
 " "ancient forms still remain to us. Then the Synodical causes were
 " "heard. Everyone who had any proper complaint to make was

“ ‘permitted to speak ; and for this end not only the Clergy, but the
 “ ‘laity too, were suffered to be present at these Synods, and to speak
 “ ‘in them. . . . Then the Bishop proposed his Diocesan
 “ ‘Constitutions to them.’

“ ‘In process of time this general admission of the laity was 5
 “ ‘reduced to a definite representative system.

“ ‘Gratian (Causa xxxv. qu. vi. c. vii.) gives the following Canon :—

“ ‘Episcopus in Synodo residens, post congruam allocutionem,
 “ ‘septem ex plebe ipsius parochiæ, vel eo amplius, prout viderit
 “ ‘expedire, maturiores, honestiores, atque veraciores viros, in me- 10
 “ ‘dium debet evocare ; et allatis sanctorum pignoribus unumquem-
 “ ‘que illorum tali sacramento constringat.’” &c. (Journal, page 127.)

According to this plan the Bishop invited seven, or more, of
 the laity already in attendance, when the Clergy had first
 taken their places in Synod, to join them in deliberation. 15

“ ‘In process of time this method was changed, and it was directed
 “ ‘in the citation, that four, six, or eight, according to the proportion
 “ ‘of the district, should appear, together with the Clergy, to repre-
 “ ‘sent the people, and to be the *Testes Synodales*,” &c., e.g. ‘Citetis
 “ ‘insuper, seu citare faciat, peremptorie, quatuor, vel sex, &c., 20
 “ ‘juxta latitudinem et amplitudinem singularum parochiarum dic-
 “ ‘torum Decanatum parochianos, quod singuli parochiani singu-
 “ ‘larum parochiarum hujusmodi compareant coram nobis, super
 “ ‘inquirendis ab eisdem, visitationem nostram hujusmodi correction-
 “ ‘emque et salutem animarum concernentibus, veritatem quam 25
 “ ‘noverint dicturi et deposituri.’

“ ‘In like manner Burn says, (1 Eccles. Law, 398,) ‘In the ancient
 “ ‘Episcopal Synods, the Bishops were wont to summon divers
 “ ‘credible persons out of every Parish, to give information of,
 “ ‘and to attest, the disorders of Clergy and People. These were 30
 “ ‘called *Testes Synodales*, and were in after times a kind of impan-
 “ ‘nelled jury, consisting of two, three, or more persons in every
 “ ‘Parish, who were upon oath to present all heretics and other
 “ ‘irregular persons ; and these, in process of time, became standing
 “ ‘officers in several places, especially in great cities, and from hence 35
 “ ‘were called *Synodsmen*, and by corruption, *Sidesmen*.’”—
 (Journal, pages 128, 9.)

This plan naturally developed itself into an elective system.
 So Mr. Stephens thinks. It was at any rate an advance upon
 the selection of some half-dozen persons whilst the Synod was 40
 already sitting, and was, virtually, a representative system ;—
 perhaps amply sufficient for all purposes in our own day.

“ ‘This system of Sidesmen, or Synodsmen, was in operation both
 “ ‘in England and Ireland a hundred years after the Reformation
 “ ‘as both the English and Irish Canons testify.’”—(Journal, page 129., 45

“ ‘I am aware that the admission of the laity to deliberate in a
 “ ‘Diocesan Synod, on a question of any alleged error in doctrine,
 “ ‘may possibly experience objection ; but so far as these objections
 “ ‘can be urged with reason, they are met in the Chapter of the
 “ ‘Constitutions on Diocesan Synods. It is there proposed that the 50
 “ ‘Clergy must first consider a question of doctrine by themselves ;
 “ ‘it will then have to be considered by the Clergy and laity together,
 “ ‘in order to becoming the act of the whole ;—but it cannot be
 “ ‘treated of by the laity apart. These provisions are in accordance

"with the precedent of the Council of Jerusalem in Acts xv. — (Journal, page 130.)*

Yours faithfully,
J. B. SWEET.

P.S.—Diocesan Synods I have called "the one chief means" (I.) of rendering Episcopacy an effective inspection, (II.) of
5 "making it (1) a vigorous power for good,—(2) a real centre 'for union,—and (3) an impulse to pastoral exertion.'" Let me briefly explain my meaning.

For most of the purposes implied by the Greek original of the title Bishop, the present system of our Episcopacy is quite
10 inadequate, and in too many cases the parochial Clergyman is as solitary and unsupported, as if he were an "Independent "Minister," owning no necessary official connexion with any second person or body. But every parish priest in the Diocese has a right to meet his Bishop in Synod, and to submit to him
15 and his assembled Presbyters, any measure which he feels to be needful to the souls' health of his own flock, or of the Diocese,—to seek counsel in his trials, or represent his necessities. Such right being duly recognized,—and the opportunity yearly given,—Committees of the Synod being also appointed
20 by the Bishop to issue enquiries, examine returns, and report on the leading features of the Church's work in every Parish,—and faithful laity being similarly enabled to express their mind,—the *Ἐπίσκοπος* who shall preside in such assemblies will be enabled actually *Ἐπισκοπεῖν*, i.e., to overlook, each Pastor,
25 Parish, and Population, and to make his office what I have above described it, "a vigorous power for good, a real centre "for union, and an impulse to pastoral exertion."

But, great and crying as is our want of more Bishops and diminished Dioceses, no Church extension of this kind can
30 meet the existing evil, or bring the overseer and those whom he should overlook into that just contact, and immediate and mutually deferential connexion, which the Diocesan Synod provides and renders.

In a word, it is by regular and well-ordered Diocesan
35 Synods alone that Episcopacy can reassert itself, and be clothed with its proper weight and value. By Diocesan Synods alone can the parochial priesthood of England and Wales be rescued from its present weakness and isolation. Here, as in Jerusalem, the Apostles, the Elders, and the whole Church, must come together.

* [The correctness of this statement is questioned.]

GLOUCESTER,

Friday, November 30, 1855.

To HENRY HOARE, Esq.,
STAPLEHURST.

MY DEAR SIR:

The decision, by which a reform of the Constitution of Convocation is for the present postponed, has the effect of narrowing very materially the question, How the cooperation of the laity can be best obtained. We need scarcely attempt to speculate upon the possible effects of this decision, for it appears to many by no means impracticable to obtain the cooperation of the laity, without touching Convocation at all. And it clearly becomes the duty of those who are labouring for the revival of real Synodal action, (1), to give their most earnest consideration to the various schemes proposed, and, (2), to communicate to their fellow-labourers in this good cause the results of such consideration, together with any suggestions which in their judgment may tend to clear up the difficulties surrounding the whole subject. 5 10

Several Plans have been already put forth, the object of which is one and the same, viz., to excite and maintain amongst the laity an interest in Church matters. And as one after another is offered to our notice, we cannot but be impressed with the conviction that the desire is daily becoming more deeply and more widely felt, to ascertain more exactly the feelings of the laity, and to provide an opportunity for their more definite expression through Synodal gatherings, whatever may be the diversity of opinion as to the mode of such gatherings. 15 20

As you appear to suppose, I am quite willing that many matters affecting the welfare of the Church should be thoroughly ventilated in assemblies of our lay brethren, provided care be taken, that such assemblies are convened under proper authority, and that discussion be restrained within proper limits. After much careful consideration, I have no fears on the subject, and have arrived at the conclusion that there is less difficulty in the matter than I had at first anticipated. 25 30

For some time past, then, I have been considering the question, How can we, with as few changes as possible, gain the sympathy and cooperation of the laity in the Church's work ? *

- 5 Now, I cannot think that half-confidence will conciliate the laity. And, on this account, I should not be disposed to accept any scheme which left the election of laymen into Decanal or other Synods, exclusively in the hands of the Clergy. In this view I am supported by existing usage,
10 as will appear from the following Canons :

“ CHURCH-WARDENS OR QUEST-MEN, AND SIDE-
“ MEN OR ASSISTANTS.

“ LXXXIX. *The Choice of Church-wardens, and their
“ Account.*

- 15 “ All Church-wardens or Quest-men in every Parish shall be
“ chosen by the joint consent of the Minister and the Parishioners,
“ if it may be ; but if they cannot agree upon such a choice, then
“ the Minister shall choose one, and the Parishioners another : and
“ without such a joint or several choice none shall take upon them
20 “ to be Church-wardens : neither shall they continue any longer
“ than one year in that office, except perhaps they be chosen again
“ in like manner. And all Church-wardens at the end of their
“ year, or within a month after at the most, shall before the
“ Minister and the Parishioners give up a just account of such
25 “ money as they have received, and also what particularly they
“ have bestowed in reparations, and otherwise, for the use of the
“ Church. And last of all, going out of their office, they shall
“ truly deliver up to the Parishioners whatsoever money or other
“ things of right belonging to the Church or Parish, which remaineth
30 “ in their hands, that it may be delivered over by them to the next
“ Church-wardens by bill indented.

“ XC. *The Choice of Side-men, and their joint Office with
“ Church-wardens.*

- 35 “ The Church-wardens or Quest-men of every Parish, and two or
“ three or more discreet persons in every Parish, to be chosen for
“ Side-men or Assistants by the Minister and Parishioners, if they
“ can agree, (otherwise to be appointed by the Ordinary of the
“ Diocese,) shall diligently see that all the Parishioners duly re-
“ sort to their church upon all Sundays and holy-days, and there
40 “ continue the whole time of divine service ; and none to walk or
“ to stand idle or talking in the Church, or in the Church-yard, or
“ the Church-porch, during that time. And all such as shall be
“ found slack or negligent in resorting to the church (having no
“ great or urgent cause of absence) they shall earnestly call upon
45 “ them ; and after due monition (if they amend not) they shall
“ present them to the Ordinary of the place. The choice of which
“ persons, viz., Church-wardens or Quest-men, Side-men or Assist-
“ ants, shall be yearly made in Easter-week.”

* See pages 52, 98.

Canon LXXXIX directs, that, if possible, Churchwardens shall be chosen by the joint consent of the Minister and Parishioners. The Plan by which the Minister chooses one, and the Parishioners another, is only an alternative. Similarly, a joint choice is the rule for the election of Sidesmen, (Canon XC.,) appointment by the Ordinary being the alternative. These are important facts, and may help us materially in our enquiry. Here it may be desirable to notice some particulars connected with the office of Sidesman. There seems to be the same necessity for the annual election of Sidesmen, as for that of Churchwardens. Canon XC. provides that there shall be elected yearly in Easter-week, two, three, or more, discreet persons as Sidesmen. It is not my business to enquire how it comes to pass that this provision has been so much neglected. Certain duties belong to the Sidesmen. The office is distinctly recognized by the State. There is no difficulty about their admission before the Ordinary, even where the office has fallen into disuse. There is a special form of declaration to be made by them, agreed upon by civilians and common lawyers.* In the Deanery of the Forest in this Diocese there are no fewer than nine Parishes which have Sidesmen still, and have had them (I believe) from time immemorial. And I am informed that even where the custom has dropped, Sidesmen may be elected, and that, on the production of the Minute of Vestry, there would be no hesitation as to their admission. In the Parish of Cheltenham, where I understand there was not formerly any election to the office, one Sidesman has been chosen for some years past.

At present, we have in every Deanery a large number of laymen elected to the office of Churchwarden, and summoned periodically with the Clergy to meet the Bishop or other official at his Visitation. Already, too, we have Sidesmen in many Deaneries, and in all we may have even a larger number of Sidesmen than of Churchwardens, summoned in the same way, and actually charged with important duties. The enclosed papers may be useful in showing what is really supposed to be done.

* "The Sidesman's oath which was agreed upon at the same time as the Churchwarden's by the civilians and common lawyers, is as follows :—" 'You shall swear that you will be assistant to the Churchwardens in the execution of their office, so far as by law you are bound. So help you God.'

"But now a declaration is substituted in lieu of this oath."—rideaux's Churchwarden's Guide, edition 7, page 43.

"ARTICLES OF INQUIRY.

- "Exhibited to the Churchwardens and Chapelwardens of every
 "Parish within the Diocese of ———, at the Triennial
 "Visitation of the Right Reverend Father in God ———,
 5 "by Divine Permission, Lord Bishop of ———, in the year
 "1851.
- "N.B.—The Churchwardens are desired to deliver these Articles
 "along with the Presentments at the Visitation.
- "An Answer is to be given in writing to each of the Queries, in
 10 "the blank space opposite: and the Churchwardens are to sign
 "their Names at the end.

"CHURCHWARDEN'S DECLARATION.

- "To be made and subscribed in pursuance of the Statute of the
 "5th and 6th Wm. the IV., cap. 62.
- 15 "You do declare that you will faithfully and diligently perform
 "the duties of the office of Churchwarden within your Parish
 "of ——— for the present year, to the best of your
 "skill and understanding. And that you will present such persons
 "and things as to your knowledge are presentable by the Laws
 20 "Ecclesiastical of this Realm.

"SIDESMAN'S DECLARATION.

- "You do declare that you will faithfully and diligently assist
 "your Churchwarden in the due discharge of his office.

"ARTICLES OF INQUIRY.

- 25 "Deanery of } We, the Undersigned Churchwardens of the Parish
 of ———, in answer to these
 Articles of Inquiry, do upon our solemn declaration
 present as follows:—

"QUERIES.

PRESENTMENT.

I.

- 30 " 1. Is your Minister of sober life and conversation ?
- " 2. Does he use such decency and distinction of
 habit as becomes his sacred profession ? - }
- " 3. At what hours does he celebrate Divine
 Service ? - - - - - }
- 35 " 4. Does he read Divine Service properly
 habited, reverently, distinctly, and audibly,
 as prescribed by the Book of Common Prayer,
 without additions, diminutions, or alterations ? - - - - }

“ QUERIES.	PASSEMENT.
“ 5. Is the Sacrament of Baptism administered in the Church (except in cases of necessity) and during the time of Divine Service? - - - - - }	5
“ 6. Are those who are privately baptized afterwards publicly received into the Church? }	
“ 7. How often in the year is the Sacrament of the Lord's Supper administered in your Church? - - - - - }	10
“ 8. What is the average number of Communicants, as far as you can judge? - - }	
“ 9. How often does the Minister preach? - - }	
“ 10. Does he publicly instruct and examine the Children in the Church Catechism? Where, and at what times? }	15
“ 11. Does he duly prepare the Children for Confirmation? - - - - - }	
“ 12. Does he visit the Sick regularly and diligently? - - - - - }	20
“ 13. Are your Parish Registers kept according to the Statute and Canon Law, and properly secured in an Iron Chest? - - }	
“ 14. Are the Entries duly made, and Copies sent to the Diocesan Registry? - - - - - }	25

II.

“ 1. Are the Body and Roof, Tower and Steeple, Walls and Battlements of your Church, maintained in good repair? - - - }	
“ 2. Are the Windows well glazed and leaded, and are there Casements to admit air? - }	30
“ 3. Are the Floors well paved and even? - - }	
“ 4. Is the Chancel in good repair? - - - }	
“ 5. Is your Church dry and well-aired? - - }	
“ 6. Are your Pulpit and Reading Desk in good order? - - - - - }	35
“ 7. Is the Church Pewed, or provided with Forms or Benches, and what is the number of Free Sittings in it? - - - - - }	
“ 8. Have you a large Bible, a Book of Common Prayer for the Minister, and another for the Clerk, entire, clean, and in good order? - - - - - }	40
“ 9. Have you a Table of the Degrees of Matrimony hung up in your Church? - - }	
“ 10. Have you a Stone Font for the Administration of Baptism? - - - - - }	45

"QUERIES.

PRESENTMENT

- " 11. Have you in your Chancel a Communion }
Table, with suitable furniture ? - - }
- 5 " 12. What vessels have you for the Administra- }
tion of the Lord's Supper, and of what }
materials ? - - - - }
- " 13. Are your Bells, Bell Frames, &c., in tho- }
rough repair ? - - - - }
- 10 " 14. Are the doors of your Church opened, and }
the Bells rung and tolled a seasonable }
time before Service ? - - - - }
- " 15. Are the Bells rung at other times without }
the leave of the Minister and any one }
Churchwarden ? - - - - }
- 15 " 16. Is your Church regularly swept, and kept }
free from dust and dirt ? - - - - }
- " 17. Is your Church-yard well fenced ? Its }
Doors and Gates in good repair, and its }
Church-ways well kept up ? - - - - }
- 20 " 18. Are any Encroachments made on it ? Are }
Cattle, and of what kind, allowed to de- }
pasture therein ? - - - - }
- " 19. Are the Houses and Out-houses of your }
Incumbent in good repair ? - - - - }
- 25 " 20. Is there a Terrier of all the Lands, Tene- }
ments, Pensions, Rate-Tithes or portions }
of Tithes, and other Dues and Customs }
payable to your Incumbent, and in whose }
possession is it ? - - - - }

III.

- 30 " 1. Are your Churchwardens chosen every year, }
according to the custom of your Parish ? }
and what is that custom ? - - - - }
- " 2. Are your Rates for the Repair of your }
Church regularly made ? And your }
35 Accounts passed in Vestry ? - - - - }
- " 3. Do you attend Divine Service regularly ? }
and keep order in the Church during its }
celebration ? - - - - }
- " 4. Do you prevent idle persons from abiding }
in the Church Porch or Church-yard }
40 during Service ? - - - - }
- " 5. Are there any Persons in your Parish }
known or notoriously suspected to be }
guilty of Adultery, Fornication, or }
Incest ? - - - - }

"QUESTIONS.	PAGES.
6. Are there any Persons who profane the Lord's Day by following their worldly callings, or who keep open Shops, or suffer any Persons to tipple in their Houses on that day? - - - - }	5
" 7. Is your Parish Clerk competent to his duties, and of honest life and conversation? - }	
" 8. Is Psalmody duly encouraged under the direction of the Minister? - - - }	10
" 9. Do you provide Bread and Wine for the Communion, at the charge of your Parish? - - - - }	
" 10. Are there any Funds left for the Repairs of your Church? - - - - }	15
" 11. Is there any Hospital, Alms-house, or other Donation to charitable uses within your Parish? - - - - }	
" 12. What Schools, National, Sunday, or Infant, have you in your Parish, and how are they supported? Does the Minister superintend them? What is the number of Children in each? - - - - }	20
" 13. Do you know of any abuse in the management of these Charities and Schools? }	25
" 14. Is the key of the Church kept where the Minister directs? - - - - }	
" 15. Are such Repairs and Improvements made, or in progress, as have been ordered, or recommended by the Rural Dean - - }	30
" SIGNED, { _____ } Churchwardens."	

"ARTICLES OF INQUIRY

"Exhibited to the Churchwardens and Chapelwardens of every

- 5 "Parish within the Jurisdiction of the Consistory Court
 "of ———, in the Diocese of ———, at the Visitation
 "of the Worshipful ———, Clerk, Master of Arts,
 "Chancellor of ———, in October, 1855, before ———
 "———, M.A., Principal Surrogate, or some other com-
 "petent Judge of the Consistory Court of ———
 "aforesaid.

- 10 "Beaverp of } We, the undersigned, Churchwardens of the
 } Parish of do, in Answer to the
 } present Articles of Inquiry, present as follows:—

"ARTICLES OF INQUIRY.

PRESENTMENT.

"TITLE I.—CONCERNING MINISTERS, &c.

- 15 " 1. Is your Minister of sober life and conver-
 sation? - - - - - }
- " 2. How often does he celebrate Divine Service
 in your Parish Church, and at what
 hours? - - - - - }
- 20 " 3. Does he read Divine Service, properly
 habited, reverently, distinctly, and audi-
 bly, as prescribed by the Book of Com-
 mon Prayer, without additions, diminu-
 tions, or alterations? - - - - - }
- 25 " 4. Is the Sacrament of Baptism administered
 in your Church (except in cases of neces-
 sity) and during the time of Divine
 Service? - - - - - }
- " 5. Are those who are privately baptized after-
 wards publicly received into the Church? }
- 30 " 6. How often is the Sacrament of the Lord's
 Supper administered? and is timely
 warning thereof given? - - - - - }
- " 7. How often does your Minister preach? - - - - - }
- 35 " 8. Does he publicly instruct and examine the
 Children in the Church Catechism, at
 any and what times? - - - - - }
- " 9. Does he duly prepare the Children for
 Confirmation? - - - - - }
- 40 " 10. Does he visit the Sick regularly and dili-
 gently? - - - - - }

"TITLE II.—CONCERNING THE CHURCH.

- " 1. Is your Church in good repair in all its
 parts, viz., Roof, Walls, Windows, Floors,
 and Seats? - - - - - }
- 45 " 2. Is the Chancel in good repair? If the Tithes
 do not belong to your Minister, to whom
 do they belong? - - - - - }
- " 3. Are your Pulpit and Reading-desk in good
 order? - - - - - }

"ARTICLES OF INQUIRY.

PRESENTMENT.

" 4. Are your Registers kept in an Iron Chest? in what place? and are the Entries properly made therein? }	
" 5. Is your Communion Table with its coverings and the vessels for the Holy Communion in good order? - - - }	5
" 6. Are your Bible, Book of Common Prayer, Surplices, Bells, and other goods and ornaments belonging to your Church in good order? - - - }	10
" 7. Have you a decent Font for the Administration of Baptism? - - - }	.
" 8. Is your Church-yard well fenced? Its Doors and Gates in good repair, and its Churchways well kept up? - - - }	15
" 9. Are the Houses and Out-houses of your Incumbent in good repair? - - - }	
" 10. Have you a Terrier of all Lands, Tenements, Pensions, Tithes, or portions of Tithes, and other Dues and Customs payable to your Incumbent? - - - }	20

"TITLE III.—CONCERNING PARISHIONERS, &c.

" 1. Are your Churchwardens chosen every year according to the custom of your Parish? and what is such custom? - }	25
" 2. Are your Rates for the Repair of your Church regularly made, and your Accounts passed in Vestry? - - - }	
" 3. Do you attend Divine Service regularly, and keep order in the Church and Church-yard during its celebration? - - - }	30
" 4. Is your Parish Clerk competent to his duties, and of honest Life and Conversation? - - - - - }	35
" 5. Do you provide Bread and Wine for the Communion at the Charge of your Parish? - - - - - }	
" 6. Are there any and what Funds left for the Repairs of your Church? - - - }	40
" 7. Are such Repairs and Improvements made or being made as have been ordered or recommended by the Rural Dean in his late parochial Visitation? - - }	
" 8. Have any additions or Alterations been made in your Church without the consent of the Ordinary? - - - }	45

" SIGNED, { _____ } Churchwardens."

At the Visitation certain formal presentments are made,—and a Charge is given while both the Clergy and the Parish officers are present. It is nothing new to regard this gathering as a Synod,—the only wonder is that there is not more
 5 work done as if it were really so.* And the generally received meaning of the word Sidesmen gives some support to this view. It is said, that in the ancient Episcopal Synods, the Bishops summoned the most worthy persons out of every Parish, who were, at first, called *Testes Synodales*; afterwards,
 10 as the office became a standing one, Synodsmen, and by corruption Sidesmen.

Having arrived at this stage of our enquiry, I may ask, Are there not here materials ready to our hand, for doing that work in which we are so much interested, and without
 15 opposing any existing law, or requiring any fresh legislation? And have we not also abundant safeguards? Let us suppose that in a particular Diocese the Bishop has signified his intention to consult a certain number of the laity, with or at the same time as the Clergy,—and that he desires, for the further-
 20 ance of this object, that Sidesmen shall be elected as the Canon provides. He makes it known on what questions he proposes to seek their counsel. He then begins his Visitation as at present in each Deanery. After the opening Charge, he introduces the subjects already announced, and without
 25 confusion can ascertain the mind of the Clergy present, and that of the laity also. Thus he can obtain, without difficulty, much useful information, which may guide him, not only in the management of his own Diocesan affairs, but also in taking part in the higher Councils.

Or, suppose that it is thought that these large assemblies
 30 are not desirable or manageable; surely, the Churchwardens and Sidesmen present at any Visitation of a Deanery might, out of their number, select a specified number, being Communicants, who should meet under the direction of the Bishop, with others similarly selected out of the other Deaneries, and
 35 thus form a Diocesan Board, whose duty it would be to make representations to the more formal Diocesan Synod, and to express their opinions on such points as should be submitted to them by the Bishop.

* [The best opinion appears to be, that the Visitation is a Synod in one sense, but not in another. The character of the proceedings in the Court of the Visitation is judicial, and accordingly deliberation would there be out of place.]

Objections may, doubtless, be raised even to such a Plan as this. It may be well to anticipate one or two. One will say, how can you get Parishes to elect Sidesmen? This is, of course, a question of time, and of actual experiment;—but I apprehend little real difficulty, when the work is once fairly 5 started. If a Bishop were to signify his intention to consult such laymen as might be elected at the ensuing Easter, I should scarcely expect that many Parishes would allow themselves to be unrepresented. But even if many Parishes declined to act at all, real work would soon tell. 10

Then, again, it may be said, Shall we not be opposing the Law? No. We are required to have Churchwardens and Sidesmen, and these may meet with the Clergy, at the summons of the Bishop or Archdeacon. There is no positive rule for the conduct of these Meetings, and thus, (so 15 far as I can see,) no reason why they should not be used for consultation.

But it may be asked, Is there not danger in leaving so much to popular election? Would it not be safer to limit the power of choice in the first instance strictly to Communicants—or to 20 the Clergy? I think not. First of all there is no such plan recognized by the Law. And we might be stopped, if we had recourse to a new constitution. If we want to be soon at work, we should try to use, as far as possible, the machinery which we have. Next, even in the case of Churchwardens, 25 according to established usage, the Clergyman can always choose a Communicant; and in most Parishes a Communicant is frequently elected as Parish Churchwarden. But in the choice of Sidesmen there need not be any difficulty. These must be chosen by the Minister and Parishioners jointly—or 30 by the Ordinary. There is no provision for electing by separate nomination. It would rest then with the Minister to secure Communicant Sidesmen; and this regulation would of necessity give such a preponderance to the Communicants, that, even without a provision to that effect, there would 35 be little doubt that the general body of Churchwardens and Sidesmen would send only Communicants to the Diocesan Board. It is important to notice the fact that the number of Sidesmen for each Parish may be more than two. The words of the Canon are “two, three, or more discreet persons in 40 “every Parish to be chosen for Sidesmen or Assistants.”

In the Plan above sketched out, I venture to hope that there may be some materials which will help us forward in our enquiries. The main reasons which I have for thinking so are these, (1), that in order to carry out its principal provisions no fresh legislation is required;—and, (2), that there is no interference in any way with the authority of the State.

Believe me,

Ever faithfully yours,

J. J. BARLOW.

STAPLEHURST, KENT,

Thursday, December 6, 1855.

To the REV. J. J. BARLOW,

GLOUCESTER.

REV. AND DEAR SIR :

Permit me to acknowledge, with deep respect, and no small thankfulness, your Letter of the 30th ultimo.

Herewith I forward Letters from the Rev. Robert Williams, and from the Rev. J. B. Sweet. The former reached me a few days after our last Council Meeting, and certain parts of it are omitted, relating to a topic on which I am a little inclined to be contentious with you, from a fear that you wish the laity to have a potential position in the way of some kind of purely elective process;—not perhaps in Convocation, but in the inferior Synods. Of course, if there is to be an elective process, the more real it should be, the better it would please all parties.

It was to this cordial and friendly feeling towards the laity, which exists in other places besides Gloucester, that I thought I might fairly allude, in the following passage:—*

“ On a review of our whole case, our prospects appear to be as hopeful and encouraging as can be desired. There is, on the part of the Clergy, a wide-spread conviction of the importance of lay concurrence and cooperation;—a generous desire to meet their people in all reasonable demands;—on the part of the wiser laity, a desire to carry out the teaching they have received in the Church Catechism, viz., to show a humble and teachable spirit, whilst acting with firmness and resolution. In fact, party spirit generally appears to be on the decline. Among the Clergy themselves, we find eminent Bishops anxious to consult the mind

* See page 45.

"of the "Curates," and the "Curates" again to seek counsel from the Bishops, that so the lay question and all questions may be arranged to godly edifying."

Certainly my own lay friends wish to avoid a lay ascendancy; what we desire is, an enlightened well-advised direction of affairs, in which the laity may be privileged to bear a discreet part with the Clergy. Let me request your attention to the following extract from my Letter to Mr. Tooth,* especially the passage italicized:—

"According to the Adelaide Constitutions, our Archbishop may authorize throughout his Diocese,—and each several Bishop of the United Church may do the same,—elections by the Church-going laity in any fashion that he may approve. This done, he may convene his Diocesan Synod or Synods, (by which I mean assemblages of the Clergy exclusively, gathered together at any given place, and from any given district, or districts,) and may receive into them the parties so elected, for the purpose of lawful deliberation with himself and the Clergy, on any subject that may be proposed, whether by himself, by the Clergy, or by the laity then and there present, affecting the welfare of the Church. *Now, I have a strong opinion that, in our circumstances, such a proceeding would be inexpedient; and am anxious that the idea should be set aside by our Bishops, before the public mind becomes accustomed to it, in like manner as it has, in a measure, become accustomed to that of Central elective Bodies of lay Representatives in attendance upon a Provincial Synod, after the American model.* At the present time, I feel convinced that the Bishops and Clergy have it in their power to recommend Plans which would satisfy the wisest and most thoughtful of our laity, and through them the great body. You will perceive that I have in my eye some such Plan as yours, without wishing to see our Bishops tied down to petty details, either of numbers or of localities. I desire to see a plan based on the principle on which it is based,—that of a virtual, not an elective, representation; a word which I never hear mentioned, without reflecting how often it happens, after a vast amount of excitement, that the so-called representation is entirely unsatisfactory. It is objected, that if the Clergy were to select in the first instance, some not in the privileged number would complain, and that even rival bodies might be more than threatened. This objection is certainly prophetic, but, as it appears to me, it is somewhat fanciful, for if such bodies did arise, surely they would wither and die. It is just possible that parties who do not admit humility to a high place among the Christian graces, might sustain an opposing attitude for a little season, but they would scarcely be able to maintain a position of influence and importance, against the solid and well-compacted masses of the Clergy, and selected laity."

You once suggested that the revival of Convocation had better be gradual; and I would say the same of Diocesan Synods.

* See page 111, line 41.

- The object of this Letter is, to present a suggestion, for which I am indebted to a Proctor of our Convocation, respecting the manner of lay representation in each Diocese. Although any movement likely to win general confidence, with respect to either order, must originate with Authority, yet it must be useful to compare views as to the kind of proceedings by which the effectual cooperation of the laity may be secured. One may prefer a purely elective process;—a second may choose a mixed scheme, partly elective, partly depending on direct Clerical nomination;—a third may desire the consent of Parochial Clergy and Parishioners, as provided by Canon XC. in the case of the election of Sidesmen;—another may think Decanal gatherings of laymen preferable to a representative Meeting for the whole Diocese;—or again, this view may be inverted. But all the Plans show at least the existence of an earnest and widely-spread desire to obtain, in some way, real lay cooperation.

- The point on which I feel anxious is the actual commencement. I do not believe that the Church of the Creator and Ruler of all, can be in any degree essentially a democracy; and if so, I do feel that the first start should be actually and visibly given, even to the Clergy, by Authority, however prompted or supported;—or, if you will, both prompted and supported. Moreover, certain it is, that every day's delay accumulates the Church's difficulties, and lets the population further outstrip her pastorate and means of grace.

The following is the Plan suggested. It is a modification of Mr. Tooth's proposal,* but it is not put forth by any Society, nor do I give any opinion on it myself.

- Suppose that the Bishops of A and B have determined to begin. Their object is, to do as the Bishop of Adelaide has done, viz, to convene Meetings of the Diocesan Clergy and laity, and to get them all to settle on some Plan that they will severally approve,† for the formation of a Diocesan Synod, with the necessary local action subordinate thereto.

* See pages 89 to 91; pages 95, 96.

† It does not follow that all the Archdeaconries of the two Dioceses will be similarly circumstanced; nor in an old country like England or Ireland that all Dioceses will be able to fall into one Plan. Each will probably settle a Plan for itself; although, in order to prevent any extravagant divergencies, it might doubtless be useful, if those in place of authority should see fit to meet together in private, and talk matters over, before an actual beginning is made.

Each Diocese, then, is divided into convenient Districts, the existing Rural Deaneries not being always such; and on a given day, the Clergy of each District meet, each bringing with him a list of all his lay Communicants, signed, if thought proper, by the Churchwardens.

The Chair is taken, and each Clergyman in succession produces his list. No. 1 presents a list containing n (1) names, which are read aloud to the Meeting; after which a certain number, p (1),* are chosen; the same either being,

- I. A fixed per centage on n (1), or,
- II. One of a set of fixed numbers, settled beforehand with the Bishop, for all Parishes of a certain size, or else varying,
- III. According to other minute local circumstances, which it is impossible to detail, or to generalize.

In any case, however, the reduced list p (1) might be supposed to contain names already so far sifted, as that none of the Clergy present could raise an objection to any of them, nor be unwilling to sit down with them, for the purpose of discussing such Church matters as may properly come under their notice.

No. 2 is then similarly called upon, and his list contains n (2) names, from which, as before, a reduced list p (2) is chosen.

No. 3 produces n (3) names, and choice is made of a third list p (3), and so through the whole number of Clergy, say a dozen. At last, a lay party is chosen, consisting of p (1), + p (2), + p (3), + &c..... + p (12).

The original numbers, n (1), n (2), n (3), &c., will of course be unequal; and, although, in some Parishes, there might not perhaps be among all the Communicants one person duly qualified, yet the numbers p (1), p (2), p (3), &c., would naturally bear some proportion, whether fixed or not, to the former, so that they too would be unequal. But the Bishop and Clergy might wish to diminish the inequality as far as possible; e.g. so that no reduced list shall contain more than ten names. In either case, you might have say 120 names.

* The choice would naturally devolve on each Incumbent; if he wished to avoid the responsibility of individual selection, he could call in the assistance of his brethren.

This or any other desired number might, of course, be reached in a variety of ways ; for instance, by adding together twelve unequal numbers, as first mentioned, some being more than ten, some less ; and a definite number is here given, not because

5 it matters what the number is, or how it is reached, but in order to give us something by way of a total to think of. The number of the names, then, being supposed an hundred and twenty, they are submitted to the Bishop, and printed. The printed list is sent round to each of the brethren, or lay nominees, and he is

10 requested to put a mark against *t* names, choosing those that appear to him most eligible, each person, perhaps, voting for himself as one. The election for the final number, *t*, (suppose it to be 20 per cent., *i.e.* 24, or two on an average for each Parish,) having been made, those elected would probably

15 constitute a fair representation of the piety and worth of the country ; and they would be of use, whenever a question arose affecting the construction of the Diocesan Synod itself. An election by the whole body of the pew-renters, or seat-holders, would not, I apprehend, be acceptable here,

20 whatever may be the case in Adelaide ; and I think that any individual Churchman would feel much obliged to any number *t* of his lay brethren who would take the trouble to attend Meetings of the neighbouring Clergy, and discuss the Church's affairs. Each Parish would get the results of their

25 deliberations, and thus all, Communicants and non-Communicants alike, would know what was going on, without being forced to neglect their several occupations, and would have the opportunity of objecting, if any thing was proposed to be done that they did not approve of, or contrariwise of sug-

30 gesting, if anything occurred to them in the way of addition or amendment. It seems to me that this Plan would amount to a virtual representation ; and it can scarcely be denied that it would be preferable to an elective representation, resulting perhaps from contests in all parts of the country.

35 Every 12 Parishes giving, at first, 120 brethren—or 24 as a reduced list,—12,000 Parishes would give, at first, 120,000 brethren, or 24,000 as a reduced list. The deliberations of this number of picked laymen, the very *élite* of society, added to 12,000 Clergy, would have considerable weight with

40 Parliament, and with any Government, but not more, or other, than the best interests of the country demand.

The inclination of a distinguished Welsh Prelate is for several Local Meetings of his Clergy, in preference to one Meeting for his whole Diocese;—and we know that in the Charge of the Archbishop of Canterbury similar Local Meetings are expressly recommended. Nor is it improbable, that 5 whenever we have united gatherings of Clergy and laity, Local Meetings would find favour in the eyes of many. But however great their advantage, it appears to me that they would fail of their full purpose, unless they were in connexion with the one Diocesan Synod. The composition of such Synod, 10 however, will require much care and thought; it is the very problem which needs solution.*

Permit me to add a few particulars respecting Numbers III. and IV. of this Correspondence.

First, Number III. Of course I could not ask our November Council to approve of that Number, because the permission of the Rev. F. Vincent would have been necessary, and he had not then even seen the Letter which I had printed, and addressed to him. He has now had it, and replies that he cannot object to its circulation. The postscript to it contains 20 a set of rules for Decanal Meetings, similar to those sent me by Mr. Church, an able Member of our Council, through whose exertions the Authorities in the Diocese of Peterborough have agreed to hold Quarterly Meetings of the Clergy, in the Deaneries of Oundle and Weldon. 25

Then follows the first Plan by Mr. Tooth, which has been submitted to four Meetings in the Archdeaconry of Canterbury, at which several Members of our Society were present, and two able Members of Council. Previous to the Meeting at York, it was sent to the whole Council. It was afterwards 30 shown to the Bishop of Ripon,† in company with two laymen who have since joined the Council, and to whom I am indebted for many of the suggestions in my letter to Mr. Tooth, dated Oct. 20. The shorter Letter to myself, dated August 29, is from one of the parties named at page 66 of this Corre- 35 spondence; it was written before the York Meeting.

Mr. Tooth, in reply, modifies his Plan, and his second Letter completes Number III. of the Correspondence.

Number IV. contains an extract from the Annual Report

* See pages 116, 120, 123, 235.

† Dr. Longley.

for the present year of the Exeter Church Union; otherwise it is simply a selection of passages from documents circulated under the sanction of the Convocation Society, bearing on the lay question.

- 5 That question, in my humble judgment, has now attained a point, at which a beginning may safely be made.

Believe me,

Ever faithfully yours,

HENRY HOARE.

STAPLEHURST, KENT,
Saturday, December 22, 1855.

TO ROBERT TOOTH, Esq.,
CRANBROOK.

MY DEAR SIR:

- Referring to your Letter dated July 28, 1855, to which I replied on the 20th of October, but no further than by saying that I had laid it before two Meetings in East Kent, and that I afterwards communicated it to the Members of our Council,—referring also to your next Letter of October 22, containing an important modification of your original Plan,—I may now state that I subsequently attended two further Meetings in East Kent, the one at Dover, and the other at Canterbury, at which the whole question was carefully discussed, several Members of our Council, as well as of our Society, being present.

- 20 Then followed the Autumn Meeting of our Council, after which I wrote you a letter, dated Nov. 7, showing the state of the lay question, as far as I could, although still, as now, unable to deal with your letter of October 22.

- 25 Since that time three interesting Letters have come to hand, which I now forward to you, together with a reply from myself to the Rev. J. J. Barlow.

Allow me to request that you will kindly lay Numbers III., IV., and V. of this Correspondence before any friends within your reach, and acquaint me with their opinions and views thereon.

Believe me,

Ever sincerely yours,

HENRY HOARE.

CORRESPONDENCE,

ETC.,
No. VI.

THIRD EDITION.

STAPLEHURST, KENT,
Friday, January 11, 1856.

To the Rev. J. V. VINCENT,
Proctor for the Diocese of BANGOR,
LLANFAIRFECHAN, BANGOR.

REV. AND DEAR SIR :

A short time before our last Meeting, which took place in London, in the month of November, 1855, I thought it my duty to send to each Member of the Convocation Society's Council the third Number of my Correspondence on the lay question. That Number contains Mr. Tooth's proposals for lay cooperation, which had been submitted to the same parties before the Meeting held at York in the September previous. 5

With those Members who reside in the Principality I took the liberty of communicating through you; and you are aware of one result in the case of an Archdeacon, who viewed Mr. Tooth's proposals with more or less favor. Earlier in the year, I had printed the first two Numbers of that Correspondence, which were privately circulated with the Society's sanction. Number II. contains a Letter from Mr. Ottaway,* dated December 28, 1854, to which I would request your attention. 10 15

Since the November Meeting, two further sets have been prepared, which are now in course of circulation, numbered IV. and V., the latter commencing with two Letters from a Clergyman in your neighbourhood, who is only known to me as a valued Correspondent, although a Member of the Society's Council. As you are on that Council, and acquainted with him, you will read with interest what he has written; and I think you will agree with me, that the whole Correspondence almost exhausts the subject. For settling the question, we need an actual experiment.†

* See pages 73 to 76.

† See page 150.

- On referring to a Letter received from you more than a twelvemonth since, I observe, that, whilst you were decidedly opposed to the admission of laymen into Convocation, you nevertheless allowed, without hesitation, that it never would
- 5 be acknowledged as the organ of the whole Church, or be able to act in its name, until it should be made clear, that it possessed the sympathy and cooperation of the Church laity. It thus became unavoidable, that you should advocate, as the only legitimate alternative, the organization by Authority,
- 10 of Diocesan and other Assemblies, in which the laity might bear a part. You must therefore have observed with corresponding interest the events by which, for the present at least, the discussion has been withdrawn from the question of the direct and formal introduction of a lay element into Convocation.
- 15 Our Society feels, as you know, that it cannot take up the lay question; yet, as individuals, we may offer suggestions as to various modes by which the mind of the laity may be ascertained. When the late Bishop of Sydney arrived in this country, I well remember contending against him
- 20 for the right of each Bishop to convene the Clergy and laity of his own Diocese in whatever way he might deem proper. It will be in your recollection that statements to the contrary, made in Parliament on high legal authority, in support of the Bishop's views, have since
- 25 been recalled by the parties themselves who made them; and thus it has become manifest, that the fears which had been expressed in the Colonial Dioceses,—and not without considerable effect on the mind of that single-hearted and courageous Prelate,—were without foundation. The observa-
- 30 tions which I have myself heard from men of all parties, induce the belief, that in due time we shall find a very general wish for the systematic cooperation of the two orders; and it would be highly improper and unjust to insinuate, with reference to any one of our Bishops, that he would eventually
- 35 refuse compliance with the reasonable wishes of his flock.
- Nor is it an uninteresting or unimportant fact, that the annals of the Wesleyan Methodists in this country, as well as of the Presbyterians in Scotland,* show that the system under consideration is one which has already been adopted else-
- 40 where. Right or wrong, no objection has ever been heard of on the part of Government to the proceedings of those bodies; and it would be strange, if similar measures on the part of Churchmen should meet with opposition;—measures of

* See page 80, line 34; page 93, line 38.

which it may justly be said, that they are obviously calculated to promote the peace and good order of society, and to facilitate the government of the Country, apart from any views as to the welfare of the people, in a higher state of existence.

It was in the year 1858, that I, for one, after much thought and consultation with others, arrived at the decision to be no party to any steps with a view to a reconstruction of Convocation. Whatever may be thought about the introduction of a lay element, certain it is that no considerable steps, with a view thereto, are taken by any one, either in Parliament,—where such a measure would have to make its way in the usual manner,—or elsewhere.

We see before us no Procrustean bed, but an almost endless choice of arrangements ; * in which, however, this one circumstance is prominent, viz., that any course likely to be adopted, under Authority, for bringing about the combined action of both orders, is calculated to result in blessing. Alas ! that such action has not been in practice these three hundred years !

You will much oblige me by your advice, as to the propriety of submitting this Correspondence to your brother Proctors, representing the Parochial and Capitular Clergy of this Province, and in due time to the Deans and Archdeacons. This is what is now proposed ; and after the requisite corrections, to communicate it to their Lordships the Bishops, as well as to several Churchmen in both Houses of Parliament.

Awaiting the favour of your kind reply, I remain, with sentiments of sincere respect and regard,

Very faithfully yours,
HENRY HOARE.

LLANFAIRFECHAN, BANGOR,
Monday, January 14, 1856.

To HENRY HOARE, Esq.,
STAPLEHURST.

MY DEAR SIR :

Your kind Letter of the 11th instant reached me on Saturday. I have read it attentively, and fully approve the contents.

Having for so long a period watched the proceedings of the Society for the Revival of Convocation, occasionally with some anxiety, but never without hope,† I think the time has now arrived when the results of the judicious and patient labour which it has bestowed on the subject should be made more

* See page 165.

† See page 251, line 9.

generally known, especially to Members of Convocation. It appears to me impossible to come to any other probable conclusion, than that all Churchmen, who are willing impartially to trace the gradual, noiseless, and unpretending, yet earnest course which, in so good a cause, it has pursued, must ultimately approve of the manner in which numerous imaginary difficulties have been successively removed, and differences, at first supposed insurmountable, reconciled; and this, not by any compromise of principles, but by inducing the exercise of that spirit of charity, which "hopeth all things," which leads men reciprocally to "esteem others better than themselves," and impels them to reconsider their own views, once, perchance, thought infallible.

Having taken but little share myself in the actual management of the affairs of the Society, although honoured by having my name enrolled as a Member of its Council, I may, perhaps, with less impropriety, bear witness to the valuable services which it has rendered to the Church; especially to the great zeal, admirable moderation, and total avoidance of all party extremes on every side, which have so eminently marked its exertions from the commencement, and have been, through the blessing of God, the means of promoting that spirit of conciliation, which has disarmed so many opponents, and attached so many friends.

Not having retained copies of the Letters which I wrote to you about a year ago, I cannot say precisely whether they contained any expressions which I might now be disposed to modify or to alter; but, so far as my recollection extends, instead of qualifying any opinions I then entertained, further reflection and experience of what I witness around me, connected with the exigencies of the Church, have tended more decidedly to confirm them.

I am still of opinion, (1), that Convocation will never be looked upon as an authorized organ of the Church in England, until the influence, I mean the mind, of the laity, (not necessarily expressed by themselves, personally, in Convocation,) is confessedly felt there; and, (2), that their sentiments might be expressed by themselves in the minor Synods, Diocesan, Archidiaconal, and Decanal. Through these they might be potentially, although indirectly, infused into Convocation, which would thus become more generally acknowledged as the organ of the Church, and have accorded to its suggestions the importance due to them. Ecclesiastical matters, which required the further sanction of the civil power, might then be submitted to the Legislature.

But independently of this view of Synodal action, as connected with Convocation, the Church has suffered in an incalculable degree, in consequence of the desuetude into which properly constituted Synods have fallen. From this cause, in many parts of the kingdom, the Church has been too long in a state 5 undeniably dormant; and abuses, instead of being promptly corrected as they spring up, have accumulated, with steady and most lamentable progression, and have become so established as boldly to claim for themselves the immunity of prescription.

I have conferred with Mr. Robert Williams, of Clynnog, on 10 many occasions, both by Letter and personally, and I rejoice to see his sentiments so well put forth, in the Letters which you have given me the privilege of perusing, in the way of some approach to a definite scheme.

He touches on one point which I think requires a little explanation, namely, the proposition, "that the revival of Con- 15 vocation, as it is, should be the point aimed at."

If he means that its composition should be confined to the Clergy only, then, (at least under present circumstances,) I agree with him; but I am disposed to think that there ought to be a change as to the proportions of the *ex-officio* and other Members. 20

Perhaps it might be invidious to say, that the *ex-officio* and Capitular Members of the Lower House ought to be diminished in numbers; but, in order to give due force to the expression of the sentiments of the Church laity in Convocation, an addition should be made to the number of the Diocesan Proctors, 25 who would not only represent the Clergy, but, indirectly at least, the laity likewise. I am aware of the refusal of those in high authority to accede to any proposition which might seem to tend to an alteration as to the constitution or competency of Convocation;—but may not this refusal have been grounded 30 on the apprehension, that it might be only the first step towards an attempt to introduce the laity directly into Convocation, and so to affect the British Constitution itself? The latter would be a radical change, and, perhaps, a hazardous experiment; the former, viz., a change in the proportions of Diocesan and Capitular Representatives, would be nothing more than an expedient modification of what now exists; and that too, without compromise of principle. 35

At the commencement of this Letter, I said I thought it desirable that the results of the labours of the Convocation Society 40 should be made generally known. This, however, would scarcely

be enough to satisfy all; for many would still wish to be made acquainted with the successive steps by which obstacles have been gradually removed,—by which progress has been made; I think, therefore, no better course can be adopted, than that which you
 5 propose, viz., to submit the Correspondence *in extenso* to the Members of Convocation, and, subsequently, to Members of both Houses of Parliament.

Believe me to be,

Yours most faithfully,

JAMES V. VINCENT.

THE MOTTS, MAIDSTONE,

Easter Tuesday, March 25, 1856.

TO WILLIAM DEEDES, Esq.,

M.P. for EAST KENT.

MY DEAR SIR:

Referring to our conversation yesterday with the Earl of
 Romney, I would almost venture to submit to you, that we
 10 have at length reached a point, at which, in theory at least, we
 may consider the Convocation question, as such, to be settled. If
 so, it seems probable that Convocation cannot do better, with
 a view to the settlement of the lay question, than wait while
 men act upon what they see their way to.* Indeed it can scarcely
 15 be settled in any other way. What appears to be wanted
 is, the convention by Episcopal authority of Clerical Committees
 within each Diocese, not without some lay admixture.

The late Bishop of Sydney, Dr. Broughton, a man not wanting
 in courage, disputed my views as to the power of a Bishop to
 20 convene the Clergy of his Diocese, conceiving that it could not be
 done without the Royal Licence. The result has proved that the
 Bishop's opinion was unfounded; and Sir Richard Bethell, who, at
 that early period of the movement for Church Emancipation, agreed
 with him, has now given an opposite Opinion, backed by the three
 25 eminent lawyers, Kelly, Napier, and Stephens. That Opinion is
 before the world, and has been acted on in the Dioceses of Adelaide
 and Montreal. The position of our home Bishops differs not
 in essentials from that of their transatlantic brethren, and when-
 ever they may determine to convene their Synods, they will
 30 be free to consider in what manner to treat the lay element.

We adverted yesterday to the opinions which have been more
 or less publicly expressed by eminent Clergymen attached

* See page 145.

to the Low Church party; and I believe that there is a pretty general consent in favour of Synodal action with lay cooperation in some shape. Some desire the presence of the laity in order to impart strength and vigour to what is done;—some feel a comfort in it from a dread of too great severity in doctrinal and other decisions by an assembly exclusively composed of divines. But all desire it, if the right men can be obtained. All agree as to the kind of men we want; the question is, how to make sure of obtaining them.

Whosoever and howsoever a joint Committee may be formed, any electioneering process seems to me specially unsuitable. For elections of laymen by laymen there is no warrant, either in Holy Writ, or in Church History*; and the absence of such elections seems in fact to go on all fours with that of the ability to make either Laws or Canons. Such absence indeed appears to suggest that the Meetings should be constituted in an informal manner;—that they should be strictly consultative;—that they should not attempt Laws for the Church, the same being designed to be hereafter made into Canons;—nor in any way contemplate for their proceedings a binding or concluding character.

Beyond matters of local concernment, moreover, it would seem to be wise to lay down a general rule that the matters discussed should, as much as possible, be those on which Convocation desires the sympathy and support of the Church at large.

With respect to the parties of whom such joint Committee should consist, since the functions and position of the Clergy differ essentially from those of the laity, the two orders cannot be treated in the same category. Whilst it may be desirable, as well as practicable, that the Clerical Members of the Committee should represent, as far as possible, their brethren in the sacred ministry, the laity on the contrary will appear with less difficulty, and with less objection, perhaps, on the part of the civil power, if they attend simply as so many individuals, reflecting, indeed, the views and opinions of devout and able men, but doing so in an indirect and unofficial manner. Unless, indeed, they represent more or less of practical wisdom and experience, their opinions and advice will be of little value to the Clergy; but what I feel, as at present advised, is, that they should not purport or assume to represent the laity, so as to conclude the general body. Civilly, we can only be concluded† by the Queen and three Estates of the Realm in Parliament assembled. The notion of electioneering always appears to be conceived with a distinct view to a representative Body; such Body being entitled to originate discussions

* See pages 77, 78, 160.

† See page 246 (Note).

- which shall result in a coercing of the minority,—in a binding of all men by ordinances possessing the sanction of the temporal courts, under the guidance of the civil power. This can never be the function of seventy bodies gathered together in as many Archdeacons-
 5 ries, and comprehending the essential elements of Parliament and Convocation combined. Hence my unhesitating opinion, that an elective process, even if free from the excitement which almost unavoidably follows, is inapplicable to the present case, and is by no means to be desired. It is easy to imagine the laity
 10 roused to such an energetic interest in Church matters, as should “develop itself in the form of election placards, stating “the controversial merits of the respective candidates, with “banners of Broad Church blue, Tractarian red, or Evangelical “yellow.” Few would desire this.
- 15 When the laity are invited, it would of course be a capital mistake to omit the middle classes, the men of business ; the best among them should be earnestly exhorted to come forward.

Believe me to be, Yours very faithfully,
 HENRY HOARE.

STAPLEHURST, KENT,
Tuesday, June 10, 1856.

To the REV. DANIEL NICHILL,
 FITZ, SHREWSBURY.

REV. AND DEAR SIR :

- Some months since, when I transmitted my Chichester Address to the Members of the Convocation Society, soliciting from each
 20 the favor of any critical remarks, you alone, out of several hundred Members, made any observations whatever ; and as the tendency of what you said was to find fault with me for not “speaking out manfully and boldly” * for the laity, I will request permission, at this stage of our progress, to make a few remarks.
- 25 A London Newspaper, of considerable note, put forth the following, on Monday, the 12th of May last :—

“THE LAITY IN THE COLONIES AND THE
 “MOVEMENT FOR SYNODS.

- “The following Resolutions were adopted at the Easter Meetings
 “of the parishioners of St. George’s and St. Paul’s, Halifax, Nova
 “Scotia, which Parishes take in the whole of the populous and influ-
 30 “ential capital of the colony. They express, we believe, the feelings
 “of the laity in other colonies also :—
 “At a Meeting of the parishioners of the Parish of St. George’s,
 “Halifax, Nova Scotia,

* See page 39 (Note), lines 17, 18.

" It was resolved unanimously :—

" " That the views of this Parish, in opposition to the Diocesan
 " Assembly or Synod, as expressed in their Resolution passed in
 " Easter, 1855, are unchanged ; and this Parish again decline to
 " send delegates or representatives of the laity to attend such 5
 " Assembly ; and they do not acknowledge any acts of such self-
 " constituted Synod, and are unwilling, as it is at present con-
 " structed, to be governed thereby.

" " That the Constitution passed in 1855 virtually confers an un-
 " qualified *veto* in the Bishop, on the whole proceedings of the 10
 " Synod. We esteem this inconsistent with the free deliberation
 " of a legislative assembly, and unacceptable to the laity. The
 " Bishop, by sitting and deliberating in the same chamber with
 " the Clergy and laity, by a direct expression of his views in the
 " course of debate, has it in his power, (should he differ from the 15
 " Assembly,) not only to influence the opinion of the Meeting, but
 " to render it not worth while to put the question to vote ; a sys-
 " tem of legislation not recognized in any British colony ; and we
 " are confirmed in this opinion by the observation of Bishop
 " Hopkins * of Vermont, in his pamphlet lately published on this 20
 " subject, who says, ' If the proposition under debate be so ob-
 " noxious to the Bishop's judgment that he cannot accede to it, he
 " says so, and there is no vote taken at all.'

" " That this Meeting feel that they cannot conscientiously unite
 " in the establishment of a Synod upon the principles laid down in 25
 " the Constitution of October, 1855 ; and while as Churchmen we
 " would deprecate any interference with, or control over the Bishop
 " in those ecclesiastical matters strictly appertaining to his sacred
 " office, we cannot consent to confer on him, directly or indirectly,
 " an individual independent authority over the secular affairs of 30
 " the Diocese and the temporalities of the Church, a power not
 " possessed by any Bishop in England or Ireland.

" " That we deem it proper to notice the fact, that while there
 " were about seventy-four Clergymen in this Diocese, only thirty-
 " seven attended the Diocesan Assembly in 1855 ; two of whom 35
 " left the Meeting without voting, and several voted in opposition ;
 " and although upwards of eighty-six persons should have been in
 " attendance as lay delegates, only twenty-four attended ; the
 " parishes in the city of Halifax, the metropolis of the Province,
 " together with several of the country Parishes, having declined 40
 " to elect Representatives ; and therefore the Constitution, as
 " agreed upon by that Assembly, cannot be considered the act of
 " the majority of the Diocese, so as to govern the Church in Nova
 " Scotia.

" " That having understood a Bill is to be introduced in the 45
 " Imperial Parliament, affecting the Church in the Colonies, this
 " Parish earnestly hope that no such Act will be allowed to pass,
 " nor any measure agreed upon where the interests of the Church
 " are involved, with which the members of the Church in this
 " Province have not been made acquainted and an opportunity 50
 " afforded them of expressing their views ; as any measure
 " attempted to be forced upon Churchmen in this country by the

* " The Bishop of Vermont is the only Bishop in the United States to
 " whom the privilege has been conceded, and it is only permitted out of
 " respect to that venerable prelate—all the other thirty-four Bishops having
 " relinquished their claim to a *veto*."

- “ ‘Imperial Parliament would only lead to unhappy strife and
 “ ‘divisions, at all times to be deplored, and would be considered
 “ ‘an infringement of our privileges as a colony governed by our
 “ ‘own local legislative enactments.
- 5 “ ‘That the Reverend the Rector, as Chairman of this Meeting,
 “ ‘with the Churchwardens, be a Committee to forward the fore-
 “ ‘going Resolutions, with a suitable Memorial to the Right Hon.
 “ ‘the Secretary of the Colonies, and to such influential Members of
 “ ‘the Imperial Parliament as they may deem advisable.’ ”
- 10 “ At the Meeting of Parishioners of St. Paul’s, Halifax, it was
 “ resolved,—
 “ ‘That this Parish cannot allow the canons or ordinances of
 “ ‘the Synod to be carried out within it against the consent of the
 “ ‘parishioners; and, therefore, * * * *’ ”
- 15 This passage I quote, not as approving of the proceedings,—
 far from it, indeed the resolution passed by the Parishioners
 of St. Paul’s, were it intelligible, which, *per se*, and to the
 general reader, it is not, is altogether unfit for publication,—
 but *in cautelam*. The reestablishment of “Synodal action in the
- 20 “Church” appears to me desirable only “in a way which
 “should be acceptable to the general body of her members.”
- Compulsory machinery is not to my mind. Least of all to
 Parliament am I a suitor for permission to go to work, or desirous
 that it should have compelled me, before I would begin. Whilst
- 25 not transgressing human law, I do not want to see men set
 in motion by it. Let them act as Christ’s free men; freely
 obeying His Word, and freely hearkening to suggestions made in
 the spirit of the Gospel; or in other words, voluntarily adopting
 for the guidance of their own conduct Christian principles. At
- 30 times, compulsory legislation might be desired; i.e., we might
 want to see a power operating, which would forcibly bend the
 external world beneath Christ’s yoke, in any given matter. Then,
 and then only, would I go to Parliament, soliciting it to do what
 it was beyond our own power to accomplish. Of this an instance
- 35 occurs to my mind in the Sunday Trading Regulation Bill.
- In matters not of legislation, but of religion and conscience,
 neither can men accept or assume all the responsibility of others,
 nor can they delegate all their responsibility to others; in other
 words, they cannot fully represent, or be represented. For
- 40 this reason I ignore representation, if pressed upon me as a
 sole mode of action. But since it is often well that individ-
 uals should mistrust their own judgment, it was proposed*
 that each congregation should, under permission from their
 Minister, nominate a Delegate who, with others, might possibly

* See pages 70 to 72.

be invited to attend certain Meetings appointed by the Clergy of the district. Such Delegate, or Sidesman, would both carry and fetch. On the commercial principle of export and import, he would carry with him from his own Parish whatever facts its lay mind could supply, which would enrich the Clerical Synod : and 5 he would bring back from thence what he has not found at home, and thus reciprocally enrich the Parish which sent him with the wisdom resulting from the cooperation of neighbouring Parishes. Thus every single individual would have a double action,* resembling that which existing arrangements 10 already assign to the Clergy, Christ's ordained Ministers and messengers. Under these arrangements, each Clergyman appears in his own person before the Ordinary, if not in one large Synod for the whole Diocese, yet in Local Synods according to convenience ; each Incumbent having, besides, a vote for two 15 Representatives, who attend the Synod of the Province. These Proctors might carry and fetch, in like manner as the lay Delegates ; and thus, ultimately, the Central Body would, like the Apostles and Elders, concentrate all wisdom, and all the materials for good government ; especially if it include the lesser 20 Prelates as well as the greater, which is the case with our Convocations.

Believe me to be,

Yours very faithfully,

HENRY HOARE.

STAPLEHURST, KENT,

Thursday, September 18, 1856.

To the Rev. FRANCIS MEREWETHER,
COLE-ORTON, ASHBY-DE-LA-ZOUCH.

REV. AND DEAR SIR :

You are aware of the following Resolutions, passed respectively in London on the 22nd of May, and 6th of June, 1856:—

“ That, in the opinion of this Meeting, it is essential to the well- 25.
“ being of our Church, that her Members should meet from time to
“ time in their several Ecclesiastical Divisions, under the sanction
“ of their Chief Pastors, for deliberation on subjects of practical
“ interest ; and that such deliberation should not be confined to the
“ Clergy, but that the laity also should take part therein.” 30

“ That this Meeting, having regard to the permanent efficiency of
“ Provincial Synods, is specially desirous, that in every Diocese
“ the Bishop should from time to time consult and confer with his
“ Clergy and laity on matters affecting the welfare of the Church.”

* See page 186.

Having myself taken part in passing these Resolutions, I naturally felt anxious for some means of testing their practical value under the sanction of authority. Nor was such opportunity long wanting; for in the *Maidstone Journal* of Saturday, 5 June 7, 1856, an advertisement appeared, giving public notice that the Visitation of this Archdeaconry would commence at Sittingbourne on Wednesday, June 11. Accordingly, I sought permission to bring the subject under the notice of the Clergy.*

One reason was, that I thought the provisions of the Government Bill on Clergy Discipline required discussion. A second, that a good deal had been said about the settlement of the Church-rate question. By this I understand the total abolition of the rate by force of law; an issue which I cannot but deprecate, remembering that provision has thus been made for the public worship of 15 Almighty God during nine centuries. Any interference by Statute with the footing on which the Church-rate rests, viz., that of the Common Law of this realm, appears to me specially objectionable; and I consider such an important question to be among those which require careful handling. Certainly it is one in 20 which the Clergy are interested, but still it may be better for them on many accounts to keep somewhat in the back ground. Their duty is to minister among us; and unless it is wished that they should officiate in the open air, it is the special business of the laity to see that there is a proper building, and 25 that the other requisites for Divine Service are provided. A third reason was, that I thought the lay question required discussion by the Clergy; *i. e.*, the question how they may most beneficially employ whatever talents and zeal exist among the laity. This is a local question, and may touch some Dissenters. 30 It appeared to me, that men's minds were gradually becoming more and more prepared for the adoption of some such scheme as that under consideration; and notwithstanding a little hesitation, here and there, for which I have always been prepared, on the part of individual Clergymen, I could not anticipate active 35 opposition, whether among Clergy or laity, to measures which have really resulted from the action of Crown and Convocation combined;—appertaining, in fact, to the orderly and regular working of the British Constitution itself, in Church and State.

There was barely time to prepare the necessary Document, but 40 I was just able to accomplish it, and almost all the Clergy received a copy, those of the Deanery of Sutton, in which this

* The Deanery of Sittingbourne was an exception. See pages 175, 176.

Parish is situate, receiving it last of all, and, along with it, the following Circular :

" STAPLEHURST, KENT,

" *Wednesday, June 18, 1856.*

" To the Rev. the Clergy of the Deanery of Sutton.

" REV. AND DEAR SIRS :

" Being known to many of you, I trust I need offer no apology
" for most humbly and respectfully, yet very earnestly, inviting
" your attention to the enclosed paper, which bears upon the Visi- 5
" tation at Maidstone to-morrow. To any who wish it, I will with
" pleasure forward the five Numbers of Correspondence therein
" alluded to.

" Inasmuch as our enemies take advantage both of the divisions
" which exist among the Clergy, and also of the absence of formal 10
" cooperation between them and the laity, under our Chief Pastors,
" I do very strongly hope that you will feel the importance of
" devising some safe Plan for putting Ecclesiastical matters on
" a better footing. If you discover any very decided objection to
" the Plan here proposed, will you do me the favour to notify the 15
" same to me : otherwise I should think that an actual beginning
" may be made, of measures tending to give greater reality to existing
" arrangements.

" Believe me to be,

" Your obedient Servant,

" HENRY HOARE."

The Document in question, which, in the case of that one
Deanery, was accompanied by the foregoing Circular, consisted 20
of four Letters,* of which the following is important, as con-
taining a specific Plan. Such Plan, however, was merely sub-
mitted for discussion, my wish being, that the Clergy should
modify it to whatever extent they might think proper.†

" STAPLEHURST, KENT,

" *Tuesday, June 10, 1856.*

" To the Rev. W. W. CHAMPNEYS,

" WHITECHAPEL.

" REV. AND DEAR SIR :

" When we parted, at the close of the interview with which you 25
" favoured me on the 15th of April last, I promised to write, and it
" is high time that I should fulfil my promise.

" A powerful impression has been made on my mind by what
" I have seen and heard in your Parish, since I first had the pri-
" vilege of conversing with you on the subject which has cost me so 30
" much laborious thought. Let me simply sum up the whole by
" saying that, from my heart, I most gratefully and affectionately
" thank you.

" You may remember that the question on which I had originally con-
" sulted you was this ;—If there is to be Synodal action with lay 35
" cooperation, shall the Parish Worthies, who take part in it, be put
" forward by any manner of election among the people, or shall
" they be nominated by the Clergy ? You readily replied that the
" subject should have your best attention, but that you could say

* See two more of these Letters at page 175, 176.

† See page 161.

"thus much at once, that you felt the indispensable necessity of lay cooperation of some kind.

5 "On the 15th of April, you spoke of a certain election which had recently taken place in your Parish. The question which led to the contest was one of no great importance; yet such was the irritation created, that you almost felt it a duty to resolve that you would, if it were possible, prevent the recurrence of any manner of election.

10 "You made use of this little incident, and then, in a most able and lucid manner, you went over the principal points of the whole question brought under your consideration; rejecting, by a singular coincidence, so to speak, all that my friends thought unimportant, and directing attention to the very points that had most attracted our notice. More than this, you arrived at conclusions
15 identical with our own, our very doubts included. Where we saw our way clearly, you saw yours. Several years of reflection and consultation had given us confidence in our conclusions; you arrived at yours as if by intuition; for not a syllable had fallen from me, so that your judgment was entirely independent. Where
20 we hesitated, you hesitated, your process of thought being, as before, quite independent of ours; and, to complete my own personal satisfaction, you seemed inclined to agree with me in your solution of the principal remaining doubt; the doubt, namely, connected with the one question originally brought under your
25 notice, as stated at the commencement of this letter.

"Permit me now to forward copies of my Chichester Report and Appendix, with Nos. I. to V. of my private Correspondence. If you have time to peruse them, I would respectfully invite any criticism which you may feel inclined to bestow, either out of
30 your own head, or after consulting with acute friends that may fall in your way. 'For,' as Bishop Butler expresses himself, 'this is the way in which all improvements are made;'
"by thoughtful men's tracing on obscure hints, as it were, dropped us by nature accidentally, or which seem to come into
35 our mind by chance.*

"Please to notice a letter in No. V., from my friend Mr. Barlow; you will probably form some definite opinion on the practicability and advantages of the plan therein proposed. He points out the fact of the existing legal recognition of Churchwardens and
40 Sidesmen, and attaches much importance to it in a practical point of view. Nor can it, I think, be denied that some advantage might result from thus treading in what are, in name at least, old paths.

45 "The reply to Mr. Barlow contains a plan, the peculiarity of which is, that it involves a duplex movement; nomination or selection by the Clergy first,—with Episcopal approval,—then election by the nominees. This plan may, perhaps, be thought too complicated to work.

50 "Whenever a Diocesan or Archidiaconal Assembly is formed, which is to act in anything like a representative capacity for the whole Church of the Diocese, or of the Archdeaconry, it must necessarily be composed of Clerical and lay Delegates, because the whole body of the Clergy, and still more the whole body of the laity, would be too numerous to be gathered together in any
55 one place. The nominees should be the *élite* of the two orders, appointed in some formal manner, approved by authority.

"A Plan has been suggested, which I think worthy of being

* Analogy, Part 2, 17th page of Chapter 3, or 8th page from the end of the Chapter.

"illustrated by an example, although I by no means wish to attach myself unreservedly to these or to any other details.

"Let us take the Archdeaconry in which this Parish is situate; that of Maidstone, in the Diocese of Canterbury. It is required to constitute a body capable of consulting for the whole Church within this district, and possessing its general confidence. 5

"The Archdeaconry contains eight Deaneries, comprehending one hundred and ninety-four Parishes, in which, including licensed Curates, there resides a body of perhaps two hundred and fifty Clergy. The names of the Deaneries are as follow:— 10

Deaneries.	No. of Parishes.	Places of Visitation.
Charing East . . .	13	Ashford.
Charing West . . .	14	
Dartford . . .	34	Sevenoaks.
Shoreham . . .	25	
Malling North . . .	25	Tunbridge.
Malling South . . .	25	
Sittingbourne . . .	28	Sittingbourne.
Sutton . . .	30	Maidstone.
Total . . .	194	

PROPOSAL.

"The whole body of the Clergy being probably too large to be gathered together at any one time in any one place, with a view to profitable discussion, suppose that two are selected from each Deanery. They might be nominated by the Clergy of the Deanery, at the period of the Visitation. The Churchwardens of the Deanery, being then summoned, as usual, with the privity of the Diocesan, might be invited to support, or negative, the proposed nomination. With the addition of the Rural Dean, the two Clergymen so appointed would constitute an available body of three. 15 20

"With respect to the laity, it would of course be still more difficult to gather together the whole body at any one time in any one place. The Clergy nominated as above, being joined by the Rural Dean, might proceed to recommend two laymen of the Deanery, Churchwardens or not, as the case might happen. Their names, as before, might be submitted for the approval of the Churchwardens. The Diocesan might nominate a third, and thus there would be a body of three Clergymen and three laymen, fairly competent to consult for the interests of the United Church of England and Ireland within the Deanery. 25 30

"Similar proceedings having taken place in the other seven Deaneries, we should have a Church Committee for the Archdeaconry, consisting of twenty-four of each order; they would probably be the fittest and ablest men in the Archdeaconry, and might be gathered together, under ordinary authority, when thought proper. 35

"If the Clergy desired to put the laity on a *par* with themselves, as regards the nomination of the respective representatives, so to speak, of the two orders, it might be provided that the Churchwardens should nominate four from among the Clergy, of whom the Clergy should choose two; and that the Clergy, in like manner, should nominate four from among the laity, of whom the Churchwardens should choose two. 40

"This alternative I here set down, not because I recommend it, but because I find that the idea of a primary or exclusive selection 45

- “by the Clergy of lay as well as Clerical nominees, however acceptable I venture to think it would be to the great body of our Church-going laity, is unpopular with the Clergy. They earnestly desire the cooperation of lay representatives; but besides doing
 5 “this, many of them wish the representation to be real, and not a sham; so that even if the laity were allowed the *veto* proposed above, they would, many of them, dislike and disapprove being called upon to nominate in the first instance.
 “Whilst, then, I cannot but honour their motives, I must say
 10 “that I consider a real *veto* calculated to satisfy even an unreasonable assertion of lay privilege. The consequence of the latter method of proceeding would often, I fear, be, that we should lose the best men; although, as regards the Clergy, this evil, if it happened, might perhaps be one of no very serious magnitude,
 15 “because the most valuable of that body would always be accessible, and their opinions would inevitably have due weight.
 “Believe me,
 “Most faithfully yours,
 “HENRY HOARE.”

- The subject thus pointedly brought before the Clergy of this Deanery was, as I am informed, mentioned at the Visitation dinner,—and I have not heard of any “very decided objection.”*
 20 I do not mean general objections, but objections of a specific character. On the contrary, the importance of the matter was admitted, and it was understood that a Special Meeting might be shortly convened to consider it. As a preliminary step, it was thought that it would be well to test the feeling of the laity on the subject
 25 of that general and systematic cooperation of the two orders, which had been represented as being so urgently needed, and with respect to which I stated myself to have found so general a concurrence of opinion. Having long since opened the subject to some of my friends and neighbours, I felt no hesitation or difficulty in complying with this suggestion, and accordingly a select party of Churchwardens of the Deanery, nine in number, was invited to dine with me at my house here, on Wednesday the 9th of July, at two o’clock, in order to discuss it.

- The idea of a *Diocesan Committee of Conference on Church matters for the Archdeaconry of Maidstone* seemed at once to
 35 commend itself to the minds of all present on that occasion; and as a commencement of such Committee, I think they would have readily agreed to a proposal that the Churchwardens of Sutton Deanery should nominate three laymen, the Clergy, on their
 40 part, nominating three Clergymen. On the latter point I saw no difficulty in adopting their views; but with respect to the former, I thought it right to say, that I cannot hear of any direct precedent in Church History,† capable of being quoted in support of the particular proceeding of an elec-

* See page 157, line 14.

† See pages 77, 78, 151.

tion of laymen by laymen, with the view of forcing into Episcopal or Clerical Synods an unbidden lay element ; nor is there any Scriptural warrant for it. The idea of the interference of either order with the nominations made by the other, did not commend itself to the minds of my friends ; and indeed, 5 as time went on, circumstances rapidly occurred, which caused me altogether to give it up, and induced me therefore to review the last six paragraphs of the above Letter to Mr. Champneys. Subject to correction, although still without committing myself to details, the proposal there made I would modify as follows :— 10

PROPOSAL MODIFIED.

*(Subject to further correction.)**

The whole body of the Clergy being too large to be conveniently gathered together at any one time in any one place, with a view to profitable discussion, suppose some small number, say three, to be selected by the Clergy of each Deanery. The Clergymen so appointed would constitute an available body; 15 and they might, or they might not, include the Rural Dean.

With respect to the laity, it would of course be still more difficult to gather together the whole body at any one time in any one place. The Churchwardens of the Deanery might choose three laymen, Churchwardens or not, as the case might happen, 20 from a panel of names of persons resident in the Deanery, a few, if possible, from every Parish, the same having been previously selected in each by its own Churchwardens. This choice had better be made, as it appears to me, in the first instance, and then communicated to the Diocesan for his approval. Such 25 approval having been obtained, the Clergy might afterwards assemble as above, and proceed to nominate their own Committee, and at the same time, if thought well, invite either the said laymen, or others, to meet them on some future day to be then named. Or two might be chosen by the Clergy, the 30 Diocesan nominating the third. In either case, there would be a body, fairly competent to consult for the interests of the United Church of England and Ireland within the Deanery.

Similar measures having been adopted in the other seven Deaneries, we should have a Church Committee for the whole 35 Archdeaconry, consisting of members of each order; they would probably be fit and able men, who might be gathered together at the discretion of the Ordinary.

Subject to correction, the above would now be my proposal. But let me resume my narrative.

* See page 167, lines 19 to 30, and page 168, lines 1 to 7.

Before long, I was invited by Mr. Punnett, Churchwarden of Chart Sutton, to meet the whole body of the Churchwardens of the Deanery at the Star Inn, Maidstone, on Thursday, the 24th of July; and he issued on the occasion the following Circular:

"CHART SUTTON, STAPLEHURST,

"Thursday, July 17, 1856.

"To Mr.—, Churchwarden of—,

"DEAR SIR:

- 5 "Allow me to request the favor of your attendance at a Meeting
 "of Churchwardens, to be holden at the Star Inn, Maidstone, on
 "Thursday next, the 24th instant, at five o'clock, to meet Mr.
 "Henry Hoare of Staplehurst, who has kindly promised to attend,
 10 "for the purpose of explaining a proposed general plan of coopera-
 "tion between the Clergy and laity, on matters affecting the welfare
 "and efficiency of our Church.

"I am, dear Sir,

"Yours truly,

"P. S. PUNNETT,

"Churchwarden of Chart Sutton."

With a view of giving some general idea about the Plans in contemplation, the following letter was addressed to Mr. Punnett:

"STAPLEHURST, KENT,

"Saturday, July 19, 1856.

"To P. S. PUNNETT, Esq.,

"CHART SUTTON.

"MY DEAR SIR:

- 13 "Referring to the remark which fell from you yesterday, it strikes
 "me that the best reply you can make to enquiring friends will be
 "this:
 "We all see how influential Roman Catholics and Dissenters of all
 "kinds are in the House of Commons; and how weak Church-
 20 "people are in comparison, notwithstanding what I must call our
 "superior strength, and, I think I may add, the superior goodness of
 "our cause. And why? Simply because they are organized, which
 "we are not. Now, to bring about the organization so ur-
 "gently needed, it is necessary that the laity should move; for the
 25 "Clergy are timid, and by themselves they can do nothing, or next
 "to nothing. But neither, on the other hand, can we do much, nor,
 "as Churchmen, ought we to do much, without the support and
 "countenance of leading men among the Clergy.
 "It follows, therefore, that some Plan must be devised for securing
 30 "the cooperation, or joint action, of both orders.
 "The Clergy have already been consulted; and they naturally,
 "and I think very properly, enquire What is the feeling of the
 "laity?
 "The object, therefore, of the proposed Meeting is threefold, viz.:
 35 "(1) To ascertain whether it be thought desirable to have any
 "kind of organization; if so,
 "(2) To consider its nature; and

"(3) To consult the gentlemen present as to the best steps to be taken for securing it.

"On the former point my own mind has been long made up. On the latter two I am prepared, if requested, to give an opinion, subject to correction.

"Party politics have nothing to do with the matter. Good Churchmen may be found among men of all parties; and as such, they have for the most part one common interest. Its prosecution may perhaps tend to soften the asperity of party, and promote the happiness of mankind.

"You will receive from London, by this evening's Post, my Chichester Report and Appendix, together with five Numbers of my Correspondence—on which I shall be happy to answer any questions that you may think proper to put.

"Believe me, Yours very faithfully,

"HENRY HOARE"

On the appointed day, Thursday, July 24, the anticipated Meeting of Churchwardens took place, when the following Letter was presented from the Rector of Pluckley, one of the Proctors for the Diocese in Convocation:—

"PLUCKLEY RECTORY, near ASHFORD,

"Tuesday, July 22, 1856.

"To HENRY HOARE, Esq.,

"STAPLEHURST.

"MY DEAR MR. HOARE :

"I rejoice to hear of the proposed gathering of Churchwardens at Maidstone, and that they have invited you to meet them. Though I am not a High-Churchman—perhaps my leanings would be considered to be rather in the other direction—yet, like yourself, I do most dearly love our Church, without being blind to certain imperfections in her machinery which tend to cripple her efficiency.

"One cannot be sufficiently thankful for the increased and increasing zeal and devotedness of her Clergy, and for the deep interest which many a pious layman takes in her welfare. But what we want just now, I am persuaded, is this;—a more earnest, vigorous, hearty cooperation of the laity with the Clergy. And when I speak of the laity, I do not merely mean those in the higher rank of life, but men of all classes, who feel themselves to be real and living members of the body. That the laity should be enabled to feel that they have a certain defined position in the Church of which they are members;—that they should be just as much interested in the well-being of the whole Church as we the Clergy are;—and that they should take a recognized* part in the management of its affairs;—this, I think, is what we want.

"We (the laity and Clergy) are one Body—not two. The Church is made up of Ministers and People. This has been too much forgotten. Our interests have been too much regarded as separate interests;—there has been, perhaps, a little jealousy on our part of lay interference; and on the part of our lay brethren a slight apprehension of Clerical domination. I believe these feelings are dying out—and the sooner they pass from our minds the better.

* See page 164, line 5.

- "You forgot to send me the amended Plan which you have drawn up;—but from what I gathered in conversation with you, I think it bids fair to meet the want referred to. You wish, I know, that the Clergy should hold their proper standing as God's ministers, but that the laity should have some legalized* voice in the management of Church matters, which they have not at present. I heartily desire the same, and therefore sincerely wish the present movement God speed.
- "I hail the proposed meeting at Maidstone with no little thankfulness, for I am rejoiced to see that a question, which has long been germinating in my own mind, has been growing also in other minds. I am glad, too, that the Churchwardens should be the prime movers, for they are men who justly claim the confidence of all parties. If those who shall meet on Thursday feel the great importance of their present step,—if they come together in a calm, humble, and brotherly spirit,—having a single eye to God's glory, and the good of His Church,—and desiring to act with caution and discretion,—then I believe that God will give His blessing, and it will be a first step towards a great and beneficial result.
- "I long to see our Church as efficient as she might be. She has powers, but they are not duly called into exercise. She has many faithful and devoted sons, who are quite ready to work for her, and only need a field to work in. And if Clergy and laity pull together with a hearty determination, by God's help, to make her what she ought to be, I believe that she will yet become an immense blessing to this and other lands.
- "I earnestly trust that God himself may direct and overrule your movements on Thursday next.

"Believe me, dear Mr. Hoare, Yours very sincerely,
"ASHTON OXENDEN."

- This interesting and valuable Letter caused the Churchwardens to express themselves as "very much pleased and thankful;" and I was desired to communicate to Mr. Oxenden the names of those present, with their cordial appreciation of his Letter.

- Scarcely a single Parish in the Deanery was unrepresented on the occasion, and from nine Parishes both Churchwardens attended. The proceedings were unanimous, and, as was desirable, great caution was observed. The only business done was to appoint a Committee of twelve, to prosecute the business in hand, for I requested to be excused on that occasion from going into details, although, from Mr. Punnett's Circular, they were naturally expected. This Committee met for the first time on Thursday the 7th of August, when, after reading the Minutes of the Meeting of July 24, they adjourned for three weeks. At this second Meeting, viz., on Thursday the 28th of August, the pleasing intelligence was communicated, that at a Special Meeting of the Clergy of the Deanery, held on the previous

* See page 163, line 37.

Friday, it had been unanimously resolved to appoint a Committee of seven Clergy, to take my proposals into consideration ; that such Committee had met that very day, the 28th, and had invited my attendance ; and that they were busily engaged in preparing a Report. On the following day I felt at liberty to leave Eng- 5 land, and on Saturday last, September 13, I returned. You will be pleased to hear that all is going on favourably.

There certainly is a strong feeling that the two orders will do well to adopt some systematic plan of cooperation, whilst there is an equally strong feeling of respect for the Clergy, and 10 in favor of their just and necessary independence. Some among the latter, who viewed the original movement for the revival of Convocation with more or less of distrust, appear now, however reluctantly, to regard this question as settled ; but, with respect to the disposition which they perceive among the laity to come 15 forward in aid of Convocation, by taking such share in the management of Church affairs as the members of that body may themselves approve, they say, and for the present not unnaturally, Here is a fathomless abyss, into which it is easy to plunge, but out of which it is not so easy to see our way. 20

• Doubtless grave responsibility must attach to the proceedings of this Deanery ; and to prevent misconception, I think it right to say, that as I have not hitherto* advocated *the admission of laity into our Convocations*, so now I am against their admission into any *other Synods of the Clergy* ; and that nothing now 25 contemplated is designed to have the smallest tendency that way. On the contrary, the mode of proceeding proposed, whilst undoubtedly formal, viz., by Committee, is yet intended to be as little so as is possible, viz., in the way of conference.

In making the next move much care will be required ; and as 30 the Clergy are the parties more immediately concerned, it is right and proper that they should fully and carefully consider the steps which they are, as I trust, about to take. Those who have reflected much upon the subject will probably feel, with respect to any Committees in which both orders are to meet, that 35 so long as the junction is effected, the precise method in which the laymen are nominated may vary in different Dioceses.† Everything must be done “decently, and in order ;” and if care be taken to avoid popular elections, and the “issues of popularity” generally, it would appear to be by no means impossible to lay 40 down rules, which would effectually restrain mischievous and objectionable nominations, whoever be the parties that are

* See page 147, lines 5 to 12,

† See page 147.

called upon to nominate. At the Maidstone Meeting of July 24, it was hinted as probable, that, if the present movement should go on, more pains would be taken, both by Ministers and people, to secure the best men as Churchwardens; and these, 5 as a body, might be expected to feel an interest in the matter, and exert themselves to promote creditable proceedings.

Truly it seems to be a matter of sound reason and common sense, as well as one of Christian duty and constitutional privilege, that authorized conferences should take place between 10 the two orders;—on the whole I cannot doubt that something of the kind is both desirable, necessary, and attainable;—and further, I cannot help feeling convinced that, in practice, it will be found to give general satisfaction. Of course, Episcopal sanction is presupposed; and we know that any Bishop may as- 15 semble, in his Diocese, such Meetings as he thinks proper.

Believe me to be,

Yours very faithfully,

HENRY HOARE.

[The reader is requested to observe that at this date I prepared the Letter given at pages 175, 176, intending then to forward it the Clergy of the Deanery of Sittingbourne: circumstances induced me to postpone doing so.]

STAPLEHURST, KENT,

Thursday, March 12, 1857.

To the REV. CHARLES WILLIAMS,
Proctor for the Diocese of BANGOR,
HOLYHEAD.

REV. AND DEAR SIR :

Permit me very respectfully to acknowledge the benefit which I derived from my interview with you in London last month, after the delivery of your able speech in Convocation, at the conclusion of the debate on Canon Seymour's Motion.

Agreeing as our views do on the general question, I feel assured that you will peruse with interest a few remarks bearing on the experiment mentioned to you as having been recently made in this Deanery, in the important matter of lay cooperation. 5

The fact is, that certain conclusions, or results, appear to have been established, which had not occurred to any of our minds previously to the said experiment; and they may be advantageously communicated for general use. These conclusions, or results, became developed in the process of ventilating the several Plans contained, 10

1. In my Letter to Canon Champneys,* as first written; 15
2. In the same Letter as subsequently modified; †
3. In the two Letters of Mr. Tooth; ‡ and
4. In that of the Rev. J. J. Barlow. ||

Whereas I always objected to the irruption of any unbidden lay element into a Clerical Synod,—the privacy and sanctity of which should by all means remain inviolate,—I did not perceive that the objection applies, and with increased strength, to any Committee of such Synod. If, with consent of Archbishop, Archdeacon, and Rural Dean, the Clergy of the Deanery of Sutton had thought fit to nominate a Committee of three, as proposed in the Letter to Canon Champneys, this Committee would have been to the Synod what the essence of a substance is to the substance itself; and consistency would obviously require that the smaller body should be fenced in with the very privileges which appertain to the larger. Hence, on my own principles, with reference to the three 20 25

* See page 159.

† See pages 82 to 91, 95, 96.

‡ See page 161.

|| See pages 127 to 133.

laymen imagined to go to Tunbridge or Staplehurst,—there to sit with the three Clergy, as members of an Archidiaconal Board of twenty-four of each order—it was a mistake to contemplate their attendance otherwise than under invitation from the three
 5 Clergy. But such an invitation as this would have satisfied nobody; and therefore the whole project falls at once to the ground, upon a specific point which had been entirely overlooked.

As regards my own judgment on the question mainly at issue, both then and now, viz., whether there should or should not be
 10 a change in the constitution of Convocation, by the introduction of a lay element, it has not varied since the year 1853. It then became my duty to consult with various persons of eminence in the Church; and the great majority of those who take an interest in the Synodal question did not seem prepared to advocate what would be a change, not only in the constitution of Con-
 15 vocation, but in that of the country itself. Nevertheless, there were some who desired such change. Since that time, I think that the latter have been gradually decreasing in number, and certainly not a few of them hold their opinions less firmly than they did;
 20 but as I found them, at that time, not a little peremptory, and, above all, as Convocation had not spoken, I thought it prudent to be silent on the subject at Chichester, and to wait patiently, until an opportunity should arise for its discussion in the Lower House of Convocation itself.

25 One Correspondent * went so far as to advise me not to “leave this matter vaguely to the wisdom of Convocation,” but to declare, as he called it, “boldly for the laity.” This advice, however, was far from commending itself to my mind; for, although I had long felt that everything turns upon the good-will
 30 and cooperation of the laity,—in other words, that the Clergy alone and unsupported can do but little,—yet, such a policy would, in my opinion, have recoiled upon itself, and damaged the whole Synodal movement. On the whole, therefore, I felt no inclination to deviate from the course which my own judgment, assisted by that of others, had pointed out.

35 You will remember that the question discussed in your House in February, 1857, on the Motion of Canon Seymour, one of the Proctors for the Diocese of Worcester, ran as follows:

“That an Address be respectfully presented to his Grace the President, and their Lordships of the Upper House of Convocation, requesting their Lordships to take into their consideration the following propositions:—

“First. That the law of God, as revealed in holy Scripture for

* See page 152, line 23.

"the government of His Church, and as witnessed to by primitive antiquity, while it vests the authority and power to govern primarily in the spirituality, does not forbid, rather does it encourage them, to call and admit faithful laymen also to their councils in Synod, at such times and in such manner as they shall judge to be best for the welfare of the Church. 5

"Secondly. That the circumstances of the present time suggest urgent reasons why the Church of England, in taking steps for the renewal of her Synodal functions, should take advantage of this liberty, and should provide some more formal and regular opportunities than at present exist, whereat the counsel and cooperation of the faithful laity may be secured to the proceedings of Convocation." 10

The wording of the above Motion is obviously general, and open to more than one interpretation. When I first heard of it, I by no means understood that its framer seriously contemplated the construction of a central Body at all composed of elected lay Delegates, or Representatives; nor do I even now know, 15

(1), Whether it was intended to have four such lay Bodies; viz., one in London, and one in Armagh; one in York, and one in Dublin; or, 20

(2), Whether it was intended to have one such lay Body only; viz. in London, its members finding their way thither from all four Provinces, in attendance on the *Convocatio Cleri* of the one Province of Canterbury, as others attend the Parliament of the Nation; and if only one, meeting in London, then, 25

(3), Whether, when it so met, there was to be a simultaneous Meeting of the Convocation of Canterbury bodily, with Clerical Delegates from the Convocations of York, Armagh, and Dublin;—or, more consistently, 30

(4), Whether, when it so met, there was to be a simultaneous Meeting of Clerical Delegates from all four Convocations alike.

These are some of the difficulties which would require solution; but, otherwise, there is reason to believe that few see their way clearly through the question; under which circumstances it is not easy to understand, how a man can bring his mind to a satisfactory or intelligent conclusion. It may not be amiss to say thus much on the point, although it is the less necessary, because the sense of the House was sufficiently manifested in the debate on Canon Seymour's Motion. So much was this the case, that, after some discussion, he expressed his willingness to withdraw it; but an Amendment had been already moved, viz., "The previous Question," that is to say, The Question of putting Canon Seymour's Motion from the Chair. With this Amendment, for various reasons, you and others determined to persevere. This Question, then, having been raised, the result 35 40

was, that it was negatived by a considerable majority. Consequently the Motion itself was not put to the vote at all.

- It is well, doubtless, that the project of a Central elective Body has, at length, been fairly met. The idea has now been
- 5 before the Church for two years, with such advantage as may be thought to accrue from the established practice of an important Church in America which began without a Bishop, and also, apparently, from the incipient practice of Churchmen in some of the Colonies of the British Crown.
- 10 The subject of a Central elective Body naturally brings into view one portion of the Church's lay office-bearers, the elected Churchwardens; I mean those not nominated by the Clergy. It has been seriously thought that the Minister and two Church-
- 15 wardens of each Parish might be trusted to nominate a lay Delegate, and then that the Clergy might with advantage to themselves, to the Church, and to society at large, be called together in Decanal Synod, then and there to receive the said lay Delegates, with a view to the joint discussion of any topic which any one might bring forward. In support of this
- 20 view it has been urged that, inasmuch as the Minister usually nominates one Churchwarden, he might, with such help, rely on being able to overbear the Parish Churchwarden; that in fact there would be two votes to one in the choice of each Delegate; and that therefore the working of such a Plan would
- 25 without fail be in the interest of the Clergy. But in case of a collision, it is by no means clear that the Parish Churchwarden would always contentedly submit to be thus outvoted; it may be readily imagined,—perhaps, indeed, certainly prognosticated,—that great and grave mischiefs would result
- 30 from such a course of procedure. And after all, a Delegate so chosen would be no real lay Representative at all; he would be confessedly, in part at least, a Clerical Nominee.

- The Churchwardens of Sutton Deanery, as a whole, constitute, I believe, a body of men, as good, as capable, and as
- 35 exemplary, as we should be likely to find in any other Deanery, whether of this Diocese, or of any other; but of my own knowledge I can state that they are far from all having full confidence in each other. The result of our little experiment is, that there are among them men who would not be put forward,—
- 40 say on a Committee,—with the free, hearty, and unwavering assent and consent of the rest. And yet whatever A, B, and C might think of D, they would probably be unwilling to object to him in public; and so it might happen that his friends might

put him forward, and secure his election. This might spoil the whole; and if D were an objectionable person, it probably would do so; for experience teaches us, that one uncongenial spirit may effectually disturb and mar the proceedings of a whole assembly. For our own protection, therefore, we must demur to any 5 other process than that of invitation; either by the Diocesan, by the Archdeacon, or by the Rural Dean. Doubtless those Dignitaries must consult many, both Clergy and laity, before making public their final choice; in a matter so highly and so purely personal, great delicacy must needs be observed; and 10 at last, many must unavoidably be left out, who would be well qualified. No given man omitted, therefore, for any given year, could justly complain. Let individual Churchwardens be, as much as possible, consulted; nay, if worthy, let them be preferably invited as Consultees: but let us not contemplate 15 assemblages of Churchwardens gathered together as such, nor do anything to commit the Church of England, so far as her laity are concerned, to the proceedings of such assemblages, however safely it might be done in particular instances.

There are some, indeed, who seem to desire rather than dread 20 the establishment of what, for want of a better name, I can only designate Ecclesiastical Beargardens;—places in which Dissenters of all denominations,—perhaps even Dissenting Ministers,—scoffing Churchwardens, appointed for the express purpose of ministering discomfort to “the Parson,” and perhaps the out- 25 wardly indecent and profane,—people, in short, of all sorts,—should tumble together among the excellent of the earth in wild confusion, and reenact a chaos out of which order is to arise. That the Convocation of Canterbury will thus commit the Church, I have no fear. Thanks to them, the great Council of 30 the Province in the Jerusalem Chamber has been kept safe; and I trust that I may, without presumption, express a hope that they will do nothing tending to endanger the peace and mar the symmetry of those minor Synods, Diocesan and Decanal, whose integrity is, in its degree, as precious as that of the central 35 Synod itself of “The Apostles and Elders.”

A matter may here be mentioned, on which men's views have been misty and imperfect, viz., the right theory in regard to Episcopal and Archidiaconal Visitations. It has been supposed by many, myself among the rest, that they might be made 40 available, and ought to be made available, as opportunities for discussion; in short, that the proceedings might and should be made to partake of a deliberate and quasi-legislative character;

whereas the truth seems to be, that whether Synods or not, they are, and, so far as the principal proceedings are concerned, must remain, of an executive and judicial character. The presiding officer, it is true, discourses, often ably, on various topics ; but
 5 he sits in his Court as judge, and cannot ask for opinions. Parties appearing before him appear only to give evidence, as *testes Synodales* ;—Churchwardens, important officers, are there subjected to inquiry, and, if need be, to admonition ; they make their returns ; and the Churchwardens for the ensuing year
 10 are admitted into office. And however deficient in respect of reality the Court of the Visitation may seem, it is a grave question what amount of authority could at this day be brought to bear on individuals by the Spirituality alone; and so, how far it is in the power of the Clergy to make it all that may be needed.

15 With reference therefore to the remark, for which I think there is just ground, that the faithful laity require some better opportunities than are now open to them, for the expression of their sentiments on questions affecting the welfare and efficiency of the Church, we should look for these opportunities, not to
 20 Synods, not to Visitations, not to any central Body or Bodies ; we should rather seek them in local assemblies of a different kind, convened under Clerical sanction. Nor can I imagine any arrangements more safe, and at the same time more effectual for the purpose, than those adopted in Sutton Deanery, if only carried
 25 on with spirit and energy, as well as with judgment and discretion.

Respecting those arrangements you will, I think, be pleased to hear some further particulars than I was able to give you, when we met in London.

It will be in your recollection that the Clergy appointed a
 30 Committee* to consider the matter brought before them at the Visitation.† That Committee acted with great wisdom ; and did not permit themselves, through fear, favour, or affection, to swerve from the course which their judgment pointed out as right, although a Committee of Churchwardens was sitting
 35 at the same time, earnestly watching the deliberations of the Spiritual body. The Clergy concurred in the views of their Committee, and at a Special General Meeting of the whole body, held on Friday, the 17th of October, 1856, its Report was unanimously adopted. It consisted of six Resolutions, which,
 40 it will be understood, are the work of the Clergy, although I am pleased at being able to state my respectful concurrence in them. They admit of being generalized as follows :—

* See page 165, line 1.

† See page 156.

I. That an increased measure of consultation and cooperation between the Clergy and Laity is highly desirable ; provided that such object can be effectually attained without departure from the order and discipline of the Church of England.

II. That the Laity invited to such consultation and cooperation 5
should be in full Communion with the Church, according to the direction laid down in the Order for the Celebration of the Lord's Supper.

III. That the subjects for the consideration of the Laity should be those which have regard to temporal matters, to the rights and privileges of the Church in relation to the State ; and particularly 10
such questions, affecting the interests and welfare of the Church, as are likely to form the subject of legislative measures.

IV. That the following Plan, in furtherance of the object in view, be adopted provisionally, and with reference, exclusively, to the 15
Deanery of Sutton ; viz.,

V. That the Clergy holding a benefice, or exercising ecclesiastical functions within the Deanery under a licence from the Archbishop, being in Priest's orders, be a Consulting Committee ; with the power of appointing, (if at any time they should think fit,) any number of 20
their own body as a Sub-Committee ; and that, with the permission of the Archbishop, they request ———* to submit to the Archdeacon the names of any Laymen, not exceeding sixteen in number, resident in the Deanery, and qualified according to the terms of Resolution II., who may be found willing to offer their 25
advice, whenever invited by the Archdeacon to consult with the Committee, upon such matters as he may think proper to bring before them.

VI. That it be understood, that the Laymen appointed in accordance with the foregoing Resolution will be requested to act for 30
a year.

The work was now complete, as far as it went ; and I am happy to say that the above-mentioned Committee of Churchwardens, which accurately represents the laity of the Middle Class, are willing to await the future movements of the Clergy. 35

They entertain feelings of deep and conscientious attachment to our venerable Establishment, and are anxious to cooperate with the Clergy, if permitted, in devising and carrying out wise and wholesome reforms. It can scarcely be necessary to say, that I mean reforms of a practical kind, for I trust that our doctrinal 40
standards will never be touched. That they should be touched by lay hands is, of course, out of the question. Indeed, the idea even of discussing Doctrine is one which, as it seems to me, cannot be too steadily or too decidedly banished from the minds of those who contemplate the authorized cooperation of the two 45
orders. Far from advocating its discussion, either at any joint Meeting, or at any exclusively lay gathering, I conceive that the

* How this blank was filled up is not, perhaps, very material ; the important principle is, that the invitation to the laity should issue from the Spiritual Authority. In our case it was convenient to the Clergy to name in their Resolution an individual layman.

Clergy would greatly err, if they countenanced the formation of a body of laity, at whose Meetings it might be proposed to enter upon matters which the laity can indeed discuss, but which they have no real power or authority whatever to settle.

- 5 Two Meetings have already been held of our "Consulting Committee," the first in November, 1856, the second in January, 1857. Nine lay Consultees have attended, and nothing could exceed the cordiality of their reception. It is not too much to say, that mutual good-will and harmony prevailed to the utmost possible extent; although the topic discussed, viz., the Church-rate question, was one which called forth considerable varieties of opinion. Encouragement is thus afforded to the hope that these joint Meetings of the two orders will, by degrees, and with God's blessing, subserve the best and highest purposes that can be imagined or desired.

- One word respecting the Society over which I have the honour to preside. Our true and genuine object was, to promote the revival of Convocation. Consistently with this, now that Convocation is partially revived in the one Province of Canterbury, 20 our present object would naturally be, neither to alter its fundamental constitution, as a *Convocatio Cleri*, nor to set up another body by the side of it, but to assist its operations, and, as far as we can, to fall in with its views. This may be done in two ways,—the one negative, the other positive. The former would 25 have in view the removal of impediments to its free constitutional action,—the latter implies the execution, as far as possible, of its corporate recommendations, and a readiness to assist its individual members, in such ways as they may severally desire.

- To sum up this matter: let us have no new central Bodies; let 30 us only have Convocation and Parliament: Convocation meeting in London, under the Primate of all England; in Armagh, under the Primate of all Ireland; also in York and in Dublin, under the respective Primates of those Provinces;—Parliament meeting in London, only: Convocation affording an opportunity for the 35 exercise of the elective franchise by Clergy alone;—Parliament for its exercise by Clergy and laity alike. And let it be in several small localities that the Clergy shall delight to gather around them the "faithful laity; from whose cooperation," as Canon Wordsworth once said in the Jerusalem Chamber, "they might derive exceedingly great benefit."

Believe me to remain,

Yours very faithfully,

HENRY HOARE.

STAPLEHURST, KENT,
Saturday, March 28, 1857.

To the Rev. the CLERGY of
 SITTINGBOURNE DEANERY.

REVEREND SIRS :

Permit me at length to put you in possession of a Letter from the Archbishop of Canterbury to Mr. Ottaway, dated only the day before your late Visitation by the Archdeacon of Maidstone.

It was sent to the Clergy of the other Deaneries previous to their respective Visitations, together with the Letter to the Rector of Whitechapel,* commented on by his Grace; time not admitting of its being so communicated to you. A second edition of the letter has been printed, which differs a little from that submitted to the Archbishop and Clergy, inasmuch as I have omitted the reasons which led to the step I was taking; and a similar remark will apply to the following Letter, requesting Mr. Ottaway to wait upon his Grace. These two Letters, with that from his Grace, are all that was important in the communication originally made to the Clergy of the other Deaneries.

The whole is now submitted for your perusal.

Believe me, with sentiments of dutiful respect,

Your very faithful humble Servant,

HENRY HOARE.

" STAPLEHURST, KENT,

" *Tuesday, June 10, 1856.*

" To G. J. OTTAWAY, Esq.,

" *Hon. Sec. to the Society for the Revival of Convocation.*

" 89, ESSEX STREET, STRAND.

" DEAR SIR :

" Will you kindly wait upon his Grace the Archbishop of Canterbury at Lambeth, and communicate to him the following Resolutions, adopted respectively by a Meeting of London Clergy and laity in Spring Gardens, on the 22nd ultimo, and by the General Meeting of the Convocation Society, on the 6th instant :—

" *May 22.*

" 'That, in the opinion of this Meeting, it is essential to the well-being of our Church that her Members should meet from time to time in their several Ecclesiastical Divisions, under the sanction of their Chief Pastors, for deliberation on subjects of practical interest; and that such deliberations should not be confined to the Clergy, but that the laity also should take part therein.'

" *June 6."*

" 'That this Meeting, having regard to the permanent efficiency of Provincial Synods, is specially desirous that in every Diocese the Bishop should from time to time consult and confer with his Clergy and laity on matters affecting the welfare of the Church.'

* See pages 157 to 160.

- “ You may truly add, that in all my experience, which is by no means small, I have never heard any objection to the principle here laid down, so long as it be carried out within each Diocese, and agreeably to the Common and Statute Law of this Realm.
- 5 “ My object in troubling his Grace is not to make him responsible for what I am doing, but merely to lay myself open to a prohibition, if any cause can be shown rendering the proceeding objectionable. My belief is entirely the other way ; and that the thing would be done with the vast approval of all good
- 10 “ Churchmen ; I had almost said of all good Christian people. Nor can I but suppose that it would relieve his Grace, and the Episcopate generally, from a considerable amount of embarrassment, especially now that none of us propose to disturb the existing
- 15 “ status of our Provincial Synods or Convocations.
- “ Prolonged apathy or supineness on our part appears to me simple madness.

“ Believe me, Yours very truly,
“ HENRY HOARE.”

After seeing Mr. Ottaway, his Grace wrote as follows :—

“ LAMBETH,
“ June 10, 1856.

“ To G. J. OTTAWAY, Esq.,

“ DEAR SIR :

- “ On reviewing the papers which you left with me this morning I see nothing whatever to which objection can be justly made. Indeed, I am happy to say that I have virtually anticipated your
- 20 “ proposal. In the Charge which I delivered in the year 1853, I expressed myself to the following effect :—
- “ ‘ The private intercourse of Christians with each other, and of the Clergy with their neighbours, may be beneficial in many important particulars. And with regard to such public and general
- 25 “ measures as concern the interests of religion, it is natural that those members of our Church, both lay and clerical, whose stations give them influence in their respective neighbourhoods, should meet and take counsel together. Such meetings have been
- 30 “ not unfrequently held, as occasion seemed to call for them, and against them there is neither moral nor political objection.’* ”
- “ Looking to practice, I only question whether the Diocesan ought to have, as proposed, the nomination of one of the laymen, as he may not always have so much acquaintance with the neighbourhood as to be able to select the proper person.

“ I have the honor to be, dear Sir,
“ Your faithful Servant,
“ J. B. CANTUAR.”

- 35 [N.B.—Circumstances occurred respecting this Letter to the Clergy of Sittingbourne Deanery, which caused so much delay, that, although prepared in September, it has never been actually sent to them as a separate Document. They could not be included in the original issue, on account of the comparatively early day (June 11) on which their Visitation was held.]

* See Charge, page 24.

CORRESPONDENCE,

ETC.,

No. VII.

SECOND EDITION.

14, NEW STREET, SPRING GARDENS,

Wednesday, May 13, 1857.

To the Rev. W. M. H. CHURCH,
GEDDINGTON.

REV. AND DEAR SIR :

It is long since we have met, but knowing the deep and steady feelings of interest with which you follow the progress of the Synodal movement, I trouble you with two Circulars lately forwarded from London to the leading Members of the Lower House of Convocation by Mr. Vincent, Proctor for the Diocese of Bangor. During the interval which elapsed between Friday, the 1st instant, when the Dean of Bristol was chosen Prolocutor, and the Friday following, when he was presented to his Grace the President, Mr. Vincent did not return into Wales, but rendered important service in London. 10

It is with grateful feelings that I observe, on the one hand, your convictions of what is due to the laity in respect of ecclesiastical consultation, and on the other, the discretion with which you have abstained from forcing your views on those who, with equal zeal on the point in question, have some peculiar advantages for judging of the best mode of bringing about that cooperation of Clergy and laity, which we all desire, whatever may be our differences of opinion as to the steps to be taken at any given time. The appointment of a Committee of the Lower House to consider this matter must gratify you.* 20

Believe me,

With sincere respect,

Most faithfully yours,

HENRY HOARE.

* For their names see page 197.

CIRCULAR No. I.

QUERIES ADDRESSED BY REV. J. V. VINCENT
TO MEMBERS OF LOWER HOUSE OF CONVOCATION.*

LONDON,

Saturday, May 2, 1857.

Q. Is it not desirable and necessary that the *mind* of the Laity should be *felt* in Convocation, on all practical questions connected with the Church?

A. Assuredly.

- 5 Q. Is it not undesirable,—and not only so, but *unconstitutional*,—that they should be introduced into it directly, as a component part?

A. Unconstitutional *at present*.

- Q. There has been an idea of introducing them *directly* into
10 Diocesan or minor Synods; not by election, but by invitation from those who convoke the Clergy; but if their cooperation can be secured in some other manner, would it not be preferable?

A. Yes—but in what?†

- Q. Far from being averse to it, do not the Clergy on the contrary
15 desire to have their lay brethren as fellow-workers in all practical matters, not pertaining specially to the ministerial office?

A. They ought: but all do not.

- Q. Would not their direct introduction into Clerical Synods, as a component part thereof, even by invitation, essentially
20 change the nature of those assemblies?

A. Undoubtedly.

Q. Could an assembly so constituted any longer properly be called a *Synod*?

A. (*Question not answered.*)

- 25 Q. Is not the theory of *election* impracticable?

A. Not necessarily.

Q. Would it not eventuate in confusion, and possibly in bitterness, even if it did not commence with them?

A. Probably.

- 30 Q. Were the Laity forced by election into Clerical Synods, would there not be an end of the *necessary independence*, as to teaching, annexed to the commission? Would not the Clergy have to yield to the wishes (perhaps caprice) of those taught?

* See page 180, lines 1 to 3; page 225, line 1.

† For an answer to this, see page 173. The Minute Book of the Consulting Committee for Sutton Deanery is of course accessible to the laity. That of the Decanal Meeting, on the other hand, is of course only open to the Clergy.

This has been the case where the experiment has been tried by some dissenting bodies.

A. Quite possibly.

Q. With regard to a *fixed rule* as to the invitation of the Laity to *all* Synods—might it not be attended with inconvenience and injury? 5

A. Certainly it *might*.

Q. For in every Diocese should not the Clergy have an opportunity of meeting *alone*, or apart from the Laity, to discuss matters for which they alone, from their sacred commission, are responsible? 10

A. Very reasonable.

Q. Would it not be invidious to say to the Laity, "To some meetings of our Synod you may come, to others you shall not come?"

A. Yes: unless a very clear distinction were marked from the first. 15

Q. But in reference to matters growing out of such responsibilities, and in regard to the progress of which it is desirable to engage the energy and action of the whole Church, might not Laymen be invited to act upon joint Committees for carrying out special and practical measures? 20

A. Yes.

Q. Would not their advice be most advantageous under these circumstances?

A. Yes. 25

Q. Would it not be heartily welcomed by the Clergy?

A. Generally, but not universally.

P. 8. BY THE RESPONDENT.

The great thing the Church *wants* is a Lay Assemblage of intelligent and pious Churchmen, like that which the Old Parliament *was assumed to be*. Recent "progress" has mutilated the old theory of the Constitution. Hence our embarrassment;—we must move slowly, or we shall make some grand mistake. 30

Note by Rev. J. V. V.—If it be thought desirable *hereafter* to destroy and to bring to an end existing Synods, and to *substitute* mixed assemblies of Clergy and Laity,—this can at any subsequent time be done; *—the question will be unprejudiced. Whereas, if the latter were set on foot *at once*, the *revocare gradum* would be difficult, and, I believe, impossible. 35

* See page 255, lines 30 to 32.

CIRCULAR No. II.
TO MEMBERS OF LOWER HOUSE OF CONVOCATION.

LONDON,
Monday, May 4, 1857.

REV. AND DEAR SIR :

You will probably have received, ere this, a printed paper* which was forwarded from London by the post of Saturday last. Another copy is herewith enclosed.

5 With reference to the approaching Session of Convocation, which stands fixed for Friday next, the 8th instant, under Writ of Prorogation by his Grace the President from Friday last, there will be Meetings of Members of the Lower House, as usual, at 14, New-street, Spring-gardens, at 3 o'clock p.m., on Wednesday and Thursday next.

10 It will be in your recollection that, at the last Session of the late Convocation, viz., on Friday, the 6th of February last, Canon Wordsworth gave the following Notice of Motion :

“ That this House, fully recognizing the importance of the question now before it concerning the association of the Laity with the
 15 “ Bishops and Clergy in Convocations or Provincial Councils of the Church, is of opinion that the safe, orderly, and regular method of proceeding in this momentous matter would be to test and ascertain in the first instance the expediency of lay association and
 “ cooperation in Diocesan Synods ; and with this view this House
 20 “ does hereby agree to present, by the Prolocutor, a respectful Address to his Grace the President and their Lordships the Bishops in the Upper House, earnestly requesting them to avail themselves of the organization already existing from time immemorial for this purpose in the offices of Churchwardens and *Testes*
 25 “ *Synodales*, or Sidesmen, and to associate with the Clergy for deliberation at their Visitations or Diocesan Synods such persons from the Laity as may be invested with those ancient offices, and as to his Grace and their Lordships may seem best, and as by the laws and usages of the realm they may now be empowered to do.”

30 This important matter it is proposed to prosecute in the new Convocation by asking for a Committee of the Lower House to consider a subject mentioned by the late Convocation in its Address to the Crown, in the year 1852, viz., “ the pious and ready cooperation of the lay members of the Church,” with a
 35 view to addressing the Upper House as to the best means of securing such essential and righteous aid, in some way which shall at once meet the requirements of the several Dioceses of the United Church of England and Ireland, both at home and abroad, and at the same time carefully guard that precious inheritance of English Churchmen, the Royal Supremacy.

* See page 178. The Answers are from the pen of a Proctor for an important Diocese, to whom Mr. Vincent sent his Queries.

This proposal having been regarded with favour by several Members of Convocation,—indeed by all to whom it has been mentioned, including Members of both Houses,—it is hoped that, if submitted on Friday next, it will pass the Lower House with little if any opposition.

G.

I am, Rev. and Dear Sir,
Your faithful friend and brother,
JAMES V. VINCENT,
One of the Proctors for the Diocese of Bangor.

LONDON,

Thursday, May 7, 1857.

To the Rev. J. V. VINCENT,
Proctor for the Diocese of BANGOR.

REV. AND DEAR SIR :

It would appear that the important papers circulated by you, under date of Saturday and Monday last, have not been without effect. What a few Members of the Lower House of Convocation have approved, with respect to the appointment of a Committee on the important matter of the lay question, will doubtless commend itself to the House generally to-morrow. What the Lower House shall approve, now and hereafter, will doubtless commend itself to the Upper, and in the end we shall have a result, which will be something like law, or rule.

These words, law and rule, are used advisedly. Laws are made every day. Every person who practises any kind of self-government at all makes many of them, and inasmuch as, for the most part, they affect individuals only, they encounter little if any objection. It is when public laws are proposed, which will affect men's actions or their interests, that objections are suggested, and opposition excited. Therefore bad laws are not more liable to be objected to, possibly even less liable, than good ones; and it has long been seen by those who have had to consider this matter, that a man who neglects any given requirement of the Divine law will naturally demur to any process which might result in his being compelled to do what he habitually neglects, and in fact dislikes, even though it be among the things which are of Divine command, so that their omission may entail eternal damnation. It is certain that he will submit to no legislation not irresistibly authorized. In plain words, a man will submit to Parliament only, and often barely to that.

In many cases submission will be cheerfully rendered under

no circumstances whatever. The lawless subject would fain have liberty to break into his neighbour's house, and spoil his goods. He prefers to subsist by the industry of others, rather than by his own.

- 5 So again, in a free country, even many a well-disposed man will prefer being at liberty to do good in his own particular way, rather than in that proscribed for him by others, especially by those whom for any reason he may regard with an imperfect measure of esteem or confidence. All this, and much more of the same
- 10 kind, must be specially considered by those concerned in the lay question. But still the assertion is maintained, that what both Houses of Convocation sanction in this matter, will in a qualified sense become law. It will be extensively acted on, and a simultaneous movement would perhaps be far
- 15 from undesirable. Those who do act upon it will so act voluntarily; and others over whom their influence extends will concur voluntarily. There are perhaps among the Bishops some who will not act upon it; not at all events heartily; and in like manner, in any given Diocese, there may be some among
- 20 the Clergy, without referring to men who have obviously mistaken their profession, who in this matter will not act upon the godly suggestions even of their Diocesan.

- Still it may be hoped that there will be what the Church's necessities clearly point out, viz., a large measure of consent on the
- 25 part of the Prelates, on the part of the Clergy, and on the part of the people. A Bishop, say in the Province of Armagh, who shall so act, will have already made for himself a rule or a law that he will do so. He endeavours to obtain the concurrence of others. But this he does not do with irresistible force; he
- 30 merely does his best, in a lawful manner, to carry out a certain course of procedure, which he has proscribed for himself. So of those who fall in, whether mediately or immediately, with his wise recommendations. They will do it voluntarily, more or less; while a certain measure of self-denial will attend each and every
- 35 such act of obedience. A man will not, perhaps, attend every Meeting to which he is invited. He may be disinclined, or lazy, or may have something to do which he likes better, or, it may be, cannot well avoid. So again, perhaps, he will not give all the money or all the land that is expected or desired from him. He
- 40 has it not to give, or some other channel has been marked out for the stream of his bounty. But he will attend some Meetings, if he will not attend all; he will give something, if he will not give

much. Here, then, we see the operation of something like law carried out by free consent ; besides which, in every well-governed and prosperous country, it must needs be that there are multitudes of persons who govern themselves. Happy that Government to whom the governed give no trouble ! 5

The case under consideration is that of lay concurrence and cooperation with Christ's ministers. An eminent Clergyman, to whom an Oxford Clergyman of no less eminence than himself had referred the question, is understood to have said that although it was a difficult matter to dogmatize upon, yet he would feel at no loss how to act, were he a Bishop. He would be continually holding Meetings of the Clergy, and would do all in his power to interest the laity in Church work. The latter he would take care to invite as occasion might offer, to consult with himself and with the Clergy, on many matters fit, in his opinion, to be brought before them ; excluding, of course, such as pertain to the ministerial office, but embracing as many as possible of a general kind, which require the advice or assistance of the laity. 10 15

Let me now put a practical case. Take two figures, the one being the number of local assemblies named by the Archbishop of Canterbury in his Charge of 1853 ; the other being the number of lay Consultees invited by the Clergy of Sutton Deanery in the year 1856. The former number is five hundred,* the latter sixteen. Suppose a Church Calendar † to be annually printed, containing the names of the Rural Dean or his deputy, three leading Clergy, and sixteen laymen selected by authority, twenty in all, and assembled from time to time in five hundred localities. This would give a known body of ten thousand Churchmen, highly select, and similarly animated. That which animates them would be Christian principle, set in motion under the sanction of legitimate authority. Their numbers might be increased indefinitely. The deliberations of such a body would, in some important particulars, be superior to those of Parliament ; the great Leviathans of the press, as well as Members of Parliament, would consider ; their point of view would be modified ; and, on some questions of great importance, the ultimate result would be the development of useful practical measures. 25 30 35

Believe me, with great respect,

Very faithfully yours,

HENRY HOARE.

* This number may have been mentioned by his Grace only in a casual way ; it seems to me, however, too small rather than too large.

† See page 262.

14, NEW STREET, SPRING GARDENS,
Wednesday, May 13, 1857.

To the Ven. R. B. HONE,
 Archdeacon of WORCESTER,

At R. BAXTER'S Esq., 11, Park-street, Westminster.

VEN. AND DEAR SIR :

Our meeting in the Strand yesterday was one of those season-
 able occurrences which sometimes happen just at the right mo-
 ment, and which will not be called chance by those who feel that
 all events, small as well as great, are providentially ordered. It
 5 gave me extreme pleasure to see you ; and what fell from you in
 the course of the conversation which ensued in the City, on the
 important matter of the lay question, was more significant, per-
 haps, than you were aware of; justifying, as it did, a hope that
 no very serious difficulty will be experienced by the Committee
 10 appointed by the Lower House to consider that question.

After hearing the opinions of several parties, I seem to see
 more clearly than ever that the result of the whole will be what
 I found good reason to anticipate, when I had to consider the
 matter somewhat definitely in the year 1853.

15 I. Of the several ideas which I had the privilege of submitting
 to you, and which you allowed to pass uncontradicted, the most
 important, perhaps, was, that we should aim at constituting or
 constructing *descendendo* in preference to *ascendendo* processes.
 Let the Bishops and Clergy in Synod Provincial, or let the Bishop
 20 and selected Presbyters in a Diocese, discuss and put into draft
 what it seems to them desirable to refer for the consideration
 of the whole Church, with a view to final adoption and action,
 after it has been properly ventilated.

If, at any time, in the process of initiating business, those in
 25 authority desire to ascertain the mind of the laity, it would seem
 that arrangements for such purpose may readily be made, which
 will neither be unconstitutional as regards the Realm, nor un-
 canonical as regards the Church. Clearly any single Bishop
 can *mero motu* invite the leading Clergy and laity of his Diocese
 30 to meet him; he is free in his choice of topic, place, and time.
 So, too, in a case of provincial operation, I do not see why lay-

men, competent to speak or to advise on any given matter, may not be invited to attend, for that purpose, a Committee of either House of Convocation, or even a joint Committee of both Houses, although for various reasons precluded from taking part in the proceedings of Convocation itself.* What I should next desire would be, that all business so drafted as above, with a view to action, and whether of local or of general bearing, should in due time be submitted to the consideration of Clergy and laity on an extensive scale ; but that as to the laity, whether acting alone, or with the Clergy, this should be done, not necessarily in one place of central meeting, but more probably in various localities, as might be thought proper. As a body, the Clergy are and must be distinct from the laity ; and I should anticipate confusion from an attempt formally to unite them anywhere, above all from an attempt to unite them in a central body or bodies. The laity are tied to nothing ; the Clergy must be baptized and Communicants ; being obliged to render Canonical obedience to their Bishops, they are bound to Episcopacy ; they are pledged to the Articles and to the whole Book of Common Prayer ; they are subject, moreover, to many special laws. It seems to me sufficient, and much the simplest plan, to have it understood, that any given project is one for the proposing of which they are responsible, whatever amount of lay counsel, whether directly or indirectly, may wisely have been taken upon it in the first instance.

Any such proposal would come before the public with greater simplicity, if understood to be so originated, rather than to stand upon the joint and somewhat undefined responsibility of a mixed body. When matters propounded under central Clerical authority shall have been submitted locally to the laity, whether alone, or in combination with the Clergy, it is natural and almost inevitable, that new lights should be thrown upon them ; after which it would seem equally natural, that a Bishop or Presbyter should be the channel for transmitting such lights to the central authority, whether of the Province or of the Diocese. Neglect herein would not be likely to arise.

“ Where there’s a will, there’s a way ;” and in any given locality if it be understood that the Clergy really desire the counsel of

* You remember, no doubt, the paper introduced into your House in the year 1852, called Dr. Spry’s Representation. Our Chairman, the late Rev. J. B. B. Clarke, Proctor for the Diocese of Bath and Wells, consulted me upon it, and unless I mistake, one or two of my suggestions were adopted. Possibly he consulted other laymen too ; and I know of no reason why similar consultation might not have happened in other instances.

- the ablest men among the laity to assist them in the preparation of measures, and really are anxious for the cooperation of all ranks and classes to carry them out, there will be little difficulty in getting at the right parties as Consultees. It is obvious that
- 5 the wealthy squire or manufacturer, who, like Gallio, "cares for none of these things," would not be invited to the initiatory debate. Those so admitted must needs be baptized and Communicants, and must at least come with something like a profession of zeal for God's service. Nor need those who are so animated be
- 10 all invited together. In some places they will be too numerous to serve all at one time, in which case they may well take turns; and happy that neighbourhood, where the result shall be, that there is a rivalry, and something like displeasure or disappointment at not being among the privileged number of Consultees.
- 15 Dissenting teachers, and other separatists, would, I firmly believe, be much attracted by a movement in the Church, which, without violation of Catholic rule, should exhibit an array of faithful Clergy openly resolved on making a large and liberal use of the talents and zeal to be found among the laity.
- 20 II. Admitting that there may be cases in which the attempt would be fruitless, you would, as I understand, feel no difficulty in wishing that every Parish, whether in town or country, should have its branch association for missionary purposes; as you truly said, anxiety about a man's own soul begets anxiety for
- 25 the souls of others, and this again reacts with quickening and beneficial effect upon ourselves. Circumstances at the present time seem to render increased exertion necessary. If only two-fifths of the Clergy have, at present, in any given Arch-deaconry, Parochial associations of this kind, many from among
- 30 the remaining three-fifths might probably be prevailed upon to go and do likewise.

- III. When I had the pleasure of seeing you, I spoke of a certain double action of individuals, and ventured to propound a theory in regard to it, which has long commended itself to my mind,
- 35 as being calculated to satisfy the largest possible views, for the development of the Church's energies and resources. The theory is, that in order to the due discharge of his or her responsibility to God and man, each member of the Church should be able to act in a twofold manner, viz., (1), in person,
- 40 and, (2), through the medium of another.

In the case of the Clergy, we find provision already made for this double action * by the constitution of our country. In addi-

* See page 155.

tion to his allotted sphere of proper personal action in his own Parish, with opportunities occasionally provided for meeting his Clerical brethren in Decanal or other Assemblies, every Incumbent of a Parish is represented by one or more Proctors in Convocation. These two forms of appearing,—these two modes of action, viz., the personal and the representative,—mutually make up for each other's defects, neither of them being perfect or complete by itself, for reasons which being sufficiently obvious I need not detail.

As regards the laity, my wish would be, *mutatis mutandis*, to see the same principle carried out.* For developing the personal action of individuals, there may be—frequently there are—Parochial gatherings, besides the regular congregational gatherings at church; each man, woman, and child, being invited by the spiritual authority to attend at suitable opportunities, and in modes which would necessarily vary according to the business which it was thought proper to promote; say, for instance, the building of a school or a college, a Church or a Parsonage—the propagation of the Gospel, evening classes, pastoral aid, open air preaching, a City Mission, or the like. In addition to this, and with a view to representative action of the laity, some small number of invited laymen, gathered from the several Parishes around, might be requested to attend Consulting Committees of the Clergy of a district, held under the sanction of superior authority. The duty imposed on the parties so invited would be undertaken in a serious spirit. They would not necessarily be the same year after year, and the selection must indeed be badly made, if some one or other of the Consultees did not fairly and sufficiently represent the views and feelings of almost every soul in the district. According as this was more or less the case, the representation of individuals would be practically more or less complete, without the excitement and worry of a strictly elective process. And if it were not altogether perfect, for we must expect here and there to find persons difficult to manage, what harm? A moral influence is all that it is proposed to use; and it may be hoped that the business discussed would be so interesting, as to gain more or less the attention of each family circle, not excepting that of her Majesty herself, who, as Defender of the Faith, would naturally seem to have a special interest in the work before us.

* To prevent misconception, I would here repeat my objection to all manner of election, as contradistinguished from selection.

There are some who seem to seek, yet without statute law, to bind dissentients. They contend stiffly for what they call the rights of the laity, and naturally resort to the expedient of lay Delegates, either to be forced into Clerical Synods, or else to sit
 5 alongside of them. Whether or not this whole thing be a beating of the air, I cannot tell ; I, for one, have never liked it, and with reference, generally, to proposals of this kind, I cannot but feel that there is great danger of their running up into what is either uncanonical or unconstitutional.

10 Nevertheless, it may be desirable that a kind of customary right, analogous to rights which are not written, but which rest upon the common law, should be established by slow and cautious steps ; a right, according to which the Clergy would, in a manner, be obliged, at all events expected, to
 15 invite the counsel of their lay brethren ; and it would become at once their duty and their pleasure to hold Meetings, and to take pains to make them attractive, interesting, and profitable. This, however, is all the concession which I seem able to make.

You gave me to understand that you would feel bound to
 20 resist to the utmost all and singular attempts at a Synodal action, in which the laity bore no part ; and you are therefore entitled to my hearty thanks as a layman for having continued to attend a "*Convocatio Cleri*" in a confiding spirit, trusting that it would in due time turn its attention to the lay question.

25 Let me congratulate you that the time has at length arrived, when the attention of the Southern Convocation, which, for many purposes, is practically a National Synod, is actually fixed upon the subject. Let me also repeat, however imperfectly, my profound sense of the service rendered by you to our beloved
 30 Church, in respect of your courage and resolution in asserting, as you have done, in a manly yet temperate manner, the necessity of lay counsel and cooperation ; to which I may add my earnest hope that you will here find a sufficient recognition of the important principle in question. As was wisely said in the debate of Saturday
 35 last, the Clergy have power to do some things, but no power to do others. Common sense would therefore seem to suggest that men should direct attention to the former, instead of expending time and trouble upon the latter ; as to which it would seem the part of wisdom to abide the issue of events.

Believe me to be, with much respect,

Most faithfully yours,

HENRY HOARE.

14, NEW STREET, SPRING GARDENS,
Friday, June 19, 1857.

To the Rt. Hon.

SIR GEORGE GREY, BART.,
Secretary of State for the Home Department,
WHITEHALL.

DEAR SIR GEORGE:

Having availed myself of an invitation to dine at the Mansion House, on Friday, the 20th of March last, to meet yourself and the rest of Her Majesty's Ministers, and referring to what I there saw and heard, including opinions privately expressed by some of my own political friends who were present, 5 as to the permanence of Lord Palmerston's Cabinet, I have at length resolved to break silence on a subject which I have often thought of bringing under your notice, whenever it should reach its present phase of development. A General Election has happened since the dinner alluded to, and its general results, 10 especially those which attended the election of the Proctors for the Clergy, confirm my desire to make the present communication. It is done solely on public grounds, and not in reference to any private acquaintance, of however long standing, and however much and justly esteemed by me, which I may 15 claim with yourself.

The subject to which I refer is that of the revival of Convocation, with a view to a Synodal action in the Church of England, in which her members generally, not the Clergy only, shall bear a part. 20

Inasmuch as I have been the Chairman on most public and private occasions, when anything was to be done in connexion with this business, and have also had the daily carrying out of all the inferior details, you may consider me fully and accurately informed upon it. At the same time there are many persons 25 yet, who do not rightly understand either the question itself, or the intentions of its promoters, not to say their religious views, and therefore I can well comprehend the hesitation of some, and the opposition of others. Both, however, are giving way, and a more general agreement of opinion appears to be at hand. 30

The movement may be traced to the General Election in the year 1847. Altogether independent of party politics, and emanating from no one party in the Church, it is unquestionably connected with feelings of the highest philanthropy, of earnest religious conviction, and of the purest patriotism. Perhaps,

indeed, it may be stated to be of the nature of a Liberal movement in a direction which is unexceptionable; assuredly it indicates a "progress" at once sound and desirable. We have been at work ten years, and during that time have had the happiness to avoid all manner of collision with the authorities in Church and State. Among ourselves, too, we have been remarkably united, and the question which has united us is now felt to have reached a considerable degree of prominence; so that in fact our position is more independent of outer circumstances than ever. This I attribute to the natural strength of our case, resting as it does on reason and on common sense, as well as on the Constitution and the Law generally, the Act 25 Henry VIII., cap. 19, included.* It is a fact that I never yet met the man who could gainsay the arguments by which we are supported. With these I do not venture to trouble you now; but there is one fact which, as it concerns myself, I will ask leave to mention.

In the year 1846, a Clergyman of strong Protestant views took some pains to impress men's minds with the importance and necessity of an amended national policy, in connexion with the Established Church. Shortly after this, viz., in the year 1847, a General Election occurred, when attention was drawn to Convocation as a legitimate and constitutional means to that end; and it so happened that Convocation itself showed a disposition to awake from its long sleep, and turn to account the talents of its Members. This led to the formation of Church Unions, the revival of Convocation being an object avowed by nearly if not quite all of them; and with that view I myself took an active part in more than one of the leading Unions. Relations at that time naturally arose with many influential members of the High Church party;—relations not exactly what has been supposed. They seemed to the world almost my sole friends in this matter; the truth being, that, from circumstances which cannot well be stated here, I found myself involved in no small difficulty with them in many ways; compared with which, the amount of support actually received from leaders of party, on any side, has been but small. One cause of difficulty was this, that a disposition had been infused into the public mind to associate the idea of Synodal action with some undefined and utterly impossible assumption.

* Recent investigation appears to have thrown considerable light upon the true construction of the Act of Submission, which, as I am advised, is something very different from a mere disabling Statute. A legal exposition of the subject in all its bearings has recently been prepared, and will in due time be made public. See Dedication, page iii., lines 5 to 7; also page vii.

tion of illegitimate power, for which the parties above alluded to were supposed specially to contend. The misapprehension was not to be wondered at, so long as no opportunity existed for correcting it, either by recent experience, or by present observation, or through an enlightened appreciation of the law. The revival of Convocation, though partial hitherto, has certainly supplied better means for forming a correct judgment, and I think I can see that misconceptions are gradually disappearing. 5

Severely condemning, as I do, the pretensions of the Court of Rome, I cannot but feel with those who dislike seeing the affairs of this great Nation seriously influenced by the Romish party ; but, in addition to my disinclination for the yoke of Rome, I must say that I do not wish to see the Jew or the Dissenter dominant. 10

Let these and others have the most full and free toleration, but let not toleration aspire to the level of ascendancy ; nor let Nonconformists take it for granted, until the fact has been more clearly proved than as yet it has been, that we Churchmen, who gave them franchises, contemplated submission to the assumption on their part, whether jointly or severally, of sway and dominion over the Nation. There is, however, as it seems to me, some danger of such result, unless Churchmen take measures to develop their inherent strength. The question is, how this may best be done ; and I am desirous of bringing under your notice certain Synodal arrangements in progress for the laity, (who, I need scarcely observe, form the larger proportion of the Church,) which appear to me satisfactory. In writing to you generally of these arrangements, I would distinctly state, that, so far from wishing to commit you to any approval of them, I do not even ask for a reply to this letter. New arrangements of some kind are, I think, clearly necessary ; although it is not possible, as yet, to define them with precision. There is, however, one which I regard as equally desirable and attainable, being in antagonism to no one, and requiring no new organization, whether of Clergy or of laity. Leaving the spirituality, as we find it, in the Court of Convocation, and the temporality, as we find it, in the High Court of Parliament, the plan is simply this ;—that Churchwardens and others in our several Parishes, in districts of convenient size, should be gradually brought together, with the sanction of the Clergy, and that, in subordination to Convocation, they should take such steps to promote the interests of the Church in their several localities, as, in the exercise of their own free and unfettered judgment, they may 15 20 25 30 35 40

themselves think necessary or desirable. Such districts have long existed, being marked out all over the country.

According to my own experience we may have, in any given Parish, the Lawyer, the Doctor, the Farmer, the Tradesman,
 5 all united in approval of these views ; especially, as I before said, when they find that party politics have nothing to do with the matter. In a neighbouring Parish in my own district in Kent, a leading Councilman, or Consultee, (for that is the name given to the parties who meet together to consult,) is a strong Liberal.

10 Upon the withdrawal of Queen's Letters from Church Societies, it was natural and necessary for Churchmen to exert their proper strength, and to put forth a greater measure than before of independent action ; and, whereas formerly the State was supposed to protect the Church, we may, perhaps, ere long, see the Church
 15 really protecting the State.

Whatever party happens to be in power, our duties in respect of Synodal action remain the same ; and though we have avoided soliciting from public men of all parties any special or extraordinary favours, yet we have endeavoured, and I hope not altogether
 20 without success, to act in such a way as to give offence to none. A liberal and enlightened Government might profit by our machinery, and by so doing, might, I think, acquire considerable strength ; but when we shall have a Minister who will take this view of the case, I cannot tell.

25 We are conscious that our movements are watched, and most properly so, by the Law Officers of the Crown ; but I am not aware that any of our proceedings have laid us open to censure. In fact our course has been attended with a steady and unchecked success ; and among other satisfactory circumstances, I have myself
 30 heard the present Lord Chancellor, in the House of Lords, speak of Convocation as of a recognized reality. Lord Campbell is known to take a similar view. At a recent Session of Convocation, two Judges of the Queen's Bench were present at the debate in the Lower House.

35 This Letter has gone to a greater length than I had intended, but I trust that it may contain information not unacceptable. Whilst it will require no answer, it may, probably, in due time be made public ; and meanwhile I desire to present it with all possible respect.

I have the honour to be,

Very faithfully yours,

HENRY HOARE.

February 1.]

CORRESPONDENCE,

ETC.,

No. VIII.

SECOND EDITION.

LOOSE COURT, near MAIDSTONE,

Friday, August 29, 1856.

TO HENRY HOARE, Esq.,

STAPLEHURST.

DEAR SIR :

Feeling that I cannot express myself properly in speech, I commit to paper a few sentiments for your consideration, as I think you should know what is really felt by each Churchwarden of this Deanery, who is a member of the Established Church.

5

I beg to be understood as one desirous to support the *Protestant* Church, with its emoluments,—for so long a period the law, and I may say the glory, of our land.

I would maintain the existing Church-rate, unless better and safer means can be adopted to keep up that sacred and time-honoured institution. Some would strike out a few small charges, such as washing surplices, &c., which seem trivial, but which are sufficient for our opponents to make remarks upon; if a few of these were got rid of, it is thought that we should stand on better ground. Too many concessions, however, I should not advise, as much evil often arises from yielding to clamour. The Dissenters have plainly shown us that there are no bounds set to their demands. First, they had liberty given them to worship in their own fashion—their ministers licensed, &c. Chapels have sprung up in all quarters, and they have gained ground as a faction very fast. Fancying themselves strong enough, they now attempt the abolition of Church-rates. Tithes will be attacked next—and the Bible must be translated to suit their taste—the Church Liturgy must be altered also—and the changes will, if I mistake not, extinguish the moderate Church, and clear the road for Roman Catholics, of whom there is so much dread, and against a wealthy and united body of whom, a scattered mass of a hundred different professions will, I think, stand a poor chance.

I would maintain the tithes as now by law established, with

one alteration, that all property such as factories, commercial establishments, railway companies, and such like profitable investments, should pay their share, which at present they do not; all resting on land, not on the tenant, but on the owner.

- 5 If a better distribution of Church property can be devised, I shall have no objection; but I do not consider it my question, as a tenant farmer, nor do I see who is injured by the present system.

- I would bring back to the Church that which has been
10 taken away; viz., on every meeting at our Union-house, we (as guardians) are occupied a considerable time in hearing a number of "Banns of Marriage" read by our clerk, which to me seems sadly out of place, and reminds me of the old phrase, "*Marry over a broomstick*." This, in my opinion, is
15 an indignity to our religion, as I was always taught to consider the Marriage Service one of our strictest religious ceremonies.

- We are constantly being warned against the increase of Popery. Now, I trust Popery will never again be predominant; but I should not compare a Pope of 1856 with a Pope of 1656;
20 at the same time a century might work a very serious change, therefore I say "*No Pope*." On the other hand I would rather say, Beware of the *Low Church*, or rather *No Church*, and Dissenters. They mean us no good, and I believe that we have more to fear from them than from the High Church, inasmuch
25 as they have nothing to lose, but all to gain. What they want is, to pull down, not the Church, but those who now possess it, and to take possession of it themselves; and may I be spared from their power. The Bear said when beset with Bees, "Let
30 "them alone, they are nearly filled; if you brush them off, "another ferocious set are ready to attack; therefore, let them "remain." This, perhaps, is out of place here, being rather for those who only take a *£ s. d.* view of the case; it should be thought of by them, but I hope a more religious view is taken too.

- 35 A remark has been publicly made, as you are aware, by Mr. Punnett, Churchwarden of Chart Sutton, respecting the attention paid to the middle class—of which I am one—and of this I complain, of my own knowledge, although not in the case of my own Clergyman. In general their thoughts are centred in
40 two parties, the very high, their visiting circle, and the very poor, who have much to receive at their hands; but the middle-man, even the Tithe-payer, seems scarcely within their thoughts. I myself have seen much to complain of on this score, and no

doubt it is too general. Of this I should venture to warn the Clergy, for in our body lies their strength, if I mistake not; and I think you have seen enough of the class I mention, even at your own house, to convince you of it.

I have seen much mischief done in Parishes by the Minister's 5
interfering *very much* in the management of Parochial affairs; for their good I would recommend caution on their part. At the same time they should be at the head—but quietly and carefully. They can easily stimulate others to action by their private counsels. 10

Referring to your printed Correspondence, I should strongly recommend the choice of *Sidesmen* in every Parish, as it would enlist many more into the Church interest. It is much the practice to reelect Churchwardens *year after year*, and I think properly too; but there grows up a jealousy (however wrong); 15
still so it is; therefore there should be Sidesmen, that the Parish may have their aid, and that a feeling in favour of the Church may be infused more generally. Were I in a position to advise, I should recommend the Clergy to look closely into Church affairs, consult their own consciences, and propose 20
such reforms as appear necessary to maintain, and, if possible, improve, our solid superstructures of Protestant truth; and I trust and think the laity will support them. By all means let them pay more attention to the middle class, as it is this class which 25
has the great weight; many of them have left Church for chapel, solely from having more attention paid them; not that this is, in my opinion, a good reason. 30

I do hope that the laity in general, when called upon by the Clergy, as they are at the present time, to act with them, will assist to abolish those wild notions now extant—(even our 35
Bible is not right)—and will unite to stop such extravagant ideas, and form a body proof against all further innovations. From the short interviews I have had with you, and from your public and well-known character, I am sure that you will direct our course, and bring us safely to an anchorage, which is so 40
much required at this momentous period. I must say with you, Let the laity join the Clergy, in time to save the Church, that has so long been a blessing to this country. 45

I am, dear Sir,

Your obedient Servant,

THOMAS KEMP,

Churchwarden of Loose.

14, NEW STREET, SPRING GARDENS,
Thursday, May 28, 1857.

To the Rev. JOHN LAWRELL,
 ST. MATTHEW'S, CITY ROAD.
 REV. AND DEAR SIR:

Permit me to thank you for your Letter, and to express the satisfaction which I derived from our conversation yesterday.

You now, I hope, distinctly understand my present position to be that of doing all that is in my power to recommend, for general
 5 adoption throughout the country, the system set on foot last summer by the Clergy of Sutton Deanery, in its main feature of invitation, as contradistinguished from all manner of elective processes; the number of lay Consultees, and the mode of getting at them, being of course liable to vary in different
 10 places, according to circumstances. Where the Diocesan or other authority is found not to be anxious for improved arrangements, but rather wishes things to remain as they are, for better or for worse, I conceive that his peculiar objections are only to be regarded under certain limitations. He should be prepared to
 15 say publicly, with respect to any Plan that may be proposed for mutual cooperation of Clergy and laity, that he disapproves of it, and that he will take upon himself the responsibility of stopping it, even though no violation of the order and discipline of the Church be involved.

20 The Archbishop of York, for instance, of whom I would speak with the respect due to his high station, has reasons which he deems sufficient, for doing all he can to prevent the Synod of his Province from meeting for business, even though they have no wish to exceed what they may lawfully do without
 25 the Royal Licence.

Now his Grace's private feelings, as an individual, may in like manner be against all manner of Synodal action within his own Diocese of York, whether by the Clergy alone, or by Clergy and laity combined; whilst, on the other hand, the
 30 Clergy of the Diocese, under a strong sense of the responsibilities of their sacred calling, may feel it a duty to meet together for mutual counsel and encouragement, especially when they see their way to a safe mode of obtaining the systematic counsel and cooperation of the laity. It is a case of conflicting claims;
 35 and I have yet to learn why they should not take such steps as they may think it incumbent on them to take in the

matter,—provided always, that what they do is no way contrariant either to the laws of this Realm, or to the order and discipline of the Church, — even though in such discharge of duty they may not be encouraged by the distinguished personage who occupies the Metropolitan See, with its honours and emoluments, and, I may add, corresponding responsibilities. 5

The Committee of the Lower House appointed on the 9th of May, 1857, to consider the lay question, consisted of the following Members:—

Deans.

BRISTOL (*Prolocutor*).

CANTERBURY.

NORWICH.

Archdeacons.

HARRISON, *Maidstone*.

SINCLAIR, *Middlesex*.

ALLEN, *Salop (Lich)*.

DENISON, *Taunton*.

FREER, *Hereford*.

HONE, *Worcester*.

OTTER, *Lewes*.

RANDALL, *Berks*.

THORP, *Bristol*.

JELF, Rev. Dr.

JEREMIE, Rev. Dr.

WORDSWORTH, Rev. Dr.

(*Chairman*).

MARTIN, Rev. CHANCELLOR.

WALDEGRAVE, Hon. & Rev. S.

CASWALL, Rev. H.

FENDALL, Rev. J.

MACKENZIE, Rev. H.

OXENDEN, Rev. A.

RANDOLPH, Rev. J. H.

SEYMOUR, Rev. R.

THOMAS, Rev. W. B.

And the effect of what passed at that time is, that I feel myself 10 specially pledged to do all in my power to resist any attempt to establish an elective position for the laity. It does not seem to me probable that either this Committee or the Clergy in general will hastily commit themselves to saying that we need a separate lay Chamber, constituted by any manner of election, any more 15 than that they will agree to promote the admission of a lay element, of whatever kind, and by whatever process, within the walls of the Jerusalem Chamber. To do what has been already done in Sutton Deanery is at once perfectly safe, and clearly within our power;—not so, to alter the constitution of Convocation, or to create independent bodies of laity,—say in London, 20 York, Armagh, and Dublin,—by the side of the respective Convocations. Surely all might allow central developments to stand over for future consideration.

Believe me,

Yours most faithfully,

HENRY HOARE.

2, PUMP COURT, TEMPLE.

Saturday, May 30, 1857.

TO HENRY HOARE, ESQ.

STAPLEHURST.

MY DEAR SIR :

On occasion of the late meeting of Convocation, I had at your house a conversation with one of the Diocesan Proctors, to whom you kindly introduced me, on the now much-mooted question of lay representation. In consequence of some hints
 5 from me respecting a scheme which more than two years ago I ventured to submit in two Letters * published in "*The English Churchman*," I afterwards supplied him with copies of them. The idea was new to him, and he seemed desirous that it should obtain more extensive circulation, and be submitted to
 10 general criticism. As the whole question is now much more ripe for discussion than it was when the Letters originally appeared, I gladly acquiesce in your kind request, and forward them to you for republication. I am quite willing that they should be pulled to pieces for the general benefit. That they may in some
 15 small measure help forward a cause in which you have laboured so abundantly, and—God be thanked—so successfully, is the sincere wish of

Yours very truly,

G. B. HUGHES.

LAY REPRESENTATION.

To the Editor of "The English Churchman."

LETTER I.

TEMPLE, Dec. 4, 1854.

SIR:

At the last Session of the Convocation of the Province of Canterbury, held on the 20th of July, 1854, various Reports were
 20 presented, some of which will probably afford material for discussion at its next Meeting. Unquestionably the most important document then laid on the table was the Report of the Reform Committee; and for obvious reasons it seems nearly certain that to the consideration of its contents the first resuscitated energies
 25 of Convocation will be devoted. That some constitutional changes are expedient ere our Ecclesiastical Parliament is allowed to resume all its active functions, is a proposition assented to almost universally, though, no doubt, the minds of Churchmen differ widely as to the nature and extent of the changes it may

* See page 218, line 7.

be desirable to effect. The solution, then, of this problem may perhaps be considered a condition precedent to general Synodal action, and it will behove Convocation to tackle the question in good earnest at the earliest fitting opportunity, and so clear out of its way that which may otherwise prove a stumbling-block to further progress: 5

On the general details of the scheme in the Report I have no wish to enter. My remarks will be confined to the second paragraph, in which the *sexta questio* of lay representation is thus incidentally and cautiously introduced:— 10

“In entering on this subject, the Committee considered that their deliberations were limited to such improvements as they could suggest in the constitution and working of the Convocation of the Province of Canterbury, that is, the Archbishop and Bishops, and the representation of the Clergy thereof. They have, therefore, not entered upon the questions whether the Convocations of the two Provinces of Canterbury and York could be brought to deliberate together; nor whether, and under what limitations, and through what machinery, a representation of the Lay members of the Church could be brought into deliberation with the Clergy, though these two questions are, in their judgment, of the very highest importance. They believe that those questions may be more profitably discussed hereafter in Convocation of the Clergy, when such reforms as it may be deemed expedient to adopt shall have been effected in its constitution.” 15 20 25

It is evident, from the studiously-guarded language employed by the Right Reverend and Reverend framers of the Report, that they intended, in their capacity of Committeemen, to commit themselves not a single hair's breadth beyond a bare recognition of the importance of the subject. Whether regarded as a matter of principle or expediency—whether viewed practically or theoretically—they drop no hint favourable or unfavourable to the measure; much less venture to pronounce upon it any authoritative judgment. We may, then, reasonably surmise, that opinions differed among the individual members of the Committee, just as widely as they do outside the walls of the Jerusalem Chamber. I rejoice to see that this question may still be considered and treated as an open one, and hope it may so continue for some time to come, until more thought, research, and study, have been brought to bear upon it, and the minds of Churchmen have thus become more ripe for its final and authoritative decision. 30 35 40

Yet the day of its settlement cannot, in the nature of things, be very far distant. The current of popular anxiety, as respects Church matters, has already set strongly in that direction; far too strongly, indeed, to be capable of diversion into other 45

channels. "To be, or not to be," is the question that must needs receive an answer ere long. Everywhere, and at all times, when the subject of Synodal action is brought on the tapis, its supporters are met—I had almost said "stumped"—by the

5 eagerly-reiterated interrogation, "How with regard to the introduction of the laity?" A question easy to ask, but most perplexing and embarrassing to answer. Perplexing and embarrassing, however, though it be, the present state of things is not unaccompanied by its own peculiar advantages. The question

10 remaining—as I before observed—an open one, men may hold, and even advocate, their own particular views, without fear of thereby incurring the guilt of heresy or schism. They can, with impunity—to employ the cant language of the day—"ven-

15 more and better ;—they may supply material for its final decision, regarded in its two-fold aspect of principle and expediency, and suggest modes of operation by which a system of lay representation may be best carried out, in the event of its being ultimately conceded by those in authority that the introduction

20 of the lay element into our Ecclesiastical Councils is befitting and desirable.

Now, as regards the principle and policy of a lay representation, much will necessarily depend upon the sense in which the words "lay representation" are understood. The expression

25 may be taken to mean a very great deal, and to involve an entire reconstruction of our Ecclesiastical constitution ; whilst, on the other hand, it may be watered down so as to imply little or nothing, and require for its carrying out no organic change whatever in the formation of our existing institutions.

30 To begin, by assigning to the term its lowest value. It may be interpreted as sanctioning only the occasional attendance, by invitation, of certain influential and well-affected laymen at the Meetings of Convocation, who are to be precluded from speaking or voting on any of the propositions then brought forward for discussion.

35 This, in point of fact,—calling things by their right names,—amounts to no more than the addition of a "Stranger's " Gallery" to the present accommodation afforded in the Jerusalem Chamber, which, by the way, I may observe is already permitted to some extent. It is evident that a mere courteous

40 "admission ticket," now and then issued to the *élite* of the laity, and entitling them to be present as spectators of the proceedings of Convocation, involves no material alteration in any existing relations, and would, in effect, leave things

much as they are at present. If it could be called an innovation at all, it is one of so mild a character as scarcely to be capable of rousing the fear of the most timid denouncer of change, or awakening the jealousy of the most uncompromising stickler for Clerical exclusiveness. Would, however, such a mere ghost of a concession satisfy the laity? I do not mean "the public," or a "dominant laity," seeking to dragoon and coerce the Clergy into doing everything or nothing, at their beck and bidding, but the thoughtful, right-minded, and well-affected laity of the Church of England? Though it may possibly be considered right and prudent to withhold the substance, it surely can scarcely be either becoming or politic to mock them with the shadow.

If, however, the larger construction of which it is capable is given to the expression, "representation of the lay members of the Church," the subject at once becomes a very involved and difficult one, admitting of various and even directly conflicting opinions, regarding such a constitutional infusion of the lay element in its twofold aspect as a question of principle and of policy. For my own part, I hesitate not to avow my firm conviction that synodical legislation *for the whole Church* will be practically unattainable,—I am almost tempted to add undesirable,—without there is imported into the Church's Council some legally constituted and *bona fide* system of lay representation. By no other than a mixed body can those large and urgent questions be approached, which involve not the Clerical interests only, but also those of the whole Church. A *bona fide* representation of the National Church must, it would seem, of necessity precede any effective and salutary general Church legislation on matters spiritual.

Any inquiry into the nature and extent of the power to be entrusted to lay hands must, I think, be made to depend for its answer on the determination of a previous question, namely,—What is the maximum of secular influence consistent with the orthodox principles of ecclesiastical polity, and the normal constitution of a Church? With less than that maximum of power, it can scarcely be expected that a laity like ours would rest satisfied. More, it is to be hoped, they would neither ask nor desire. The learning, intelligence, and business-like habits, of the present generation of educated English laymen would enable them to take a profitable and edifying part in deliberations at which their ancestors of six hundred years back—the rude unlettered barons of the twelfth century—would have found them-

selves out of place. True, it may be difficult to ascertain the precise limit of this legitimate lay interference. We meet with no clearly-defined boundary line; but, on the contrary, have lying before us a wide tract of debateable land, every square inch
 5 of which admits of being stoutly contested. Yet it is easy to look beyond the border country, and point out subjects that lie clearly and unmistakeably within the respective fields of action; and as to which it seems scarcely possible that any cavil could be raised. Take, for instance, the question of Church-rates; the
 10 material of one of the Reports presented to Convocation at its last Session. Surely, without laying themselves open to any imputation of desiring to infringe on Clerical rights, such a subject might be as legitimately and profitably discussed by the laity, sitting side by side with the Clergy in the Lower House
 15 of Convocation, as within the walls of the Commons House of Parliament; whilst, on the other hand, matters involving questions of doctrine, should, as a general rule, be left exclusively to be dealt with by those to whom the sacred deposit of Catholic truth was at first committed by the Divine Head of the Church.
 20 But how as to the ways and means by which this wholesome infusion of the lay element is to be attained? The expediency of such a measure must depend upon its practicability; and on a favourable answer to the inquiry,—Whether any safe and feasible plan, or *modus operandi*, can be devised, by which such a constitutional change may be carried out. I purpose, with your
 25 kind permission, to approach this most delicate and difficult part of the subject on a future occasion.

I am, Sir,

Your obedient servant,

G. B. H.

LAY REPRESENTATION.

To the Editor of "The English Churchman."

LETTER II.

TEMPLE, Jan. 3, 1855!

SIR :

I proceed, as proposed in my last Letter, to consider the question suggested in the Report of the Reform Committee, "Through what machinery a representation of the
 30 lay members of the Church can be brought into deliberation "with the Clergy." The subject is one requiring such nice and delicate handling, that I may well mistrust my powers of manipulation. In fear and much trembling, therefore, I approach it;

and venture to suggest a method by which the desideratum may possibly be supplied, and a system of lay representation realized, with the least disturbance of our Ecclesiastical constitution, and the existing relations between Church and State. *Valeat quantum.* My plan is simply put forth as “a 3
“feeler;” I trust with no morbid sensitiveness as to the treatment it may receive;—on the contrary, I have every wish to see it at once thrown aside to make way for any other, which may commend itself as more politic, more practical, or based on sounder principles. 10

All schemes, broached outside the doors of Convocation, must be, in truth, alike destitute of authority. They can operate only as suggestions, to which the Spiritual Legislature may, at its pleasure, attach greater or less importance. Viewed both as a spiritual and a constitutional question, it is plain that Convoca- 15
tion itself can alone rightfully and successfully take the initiative in those measures which involve a reform of its own organization. A rude pressure from without may indeed shatter the walls of our Ecclesiastical fabric, but cannot strengthen its foundations, or enlarge its dimensions. I rejoice in feeling that I am a hum- 20
ble unit in a large body of English Churchmen, who will work just as hopefully and just as zealously for a revival of Synodal action, even if no present prospect whatever be held out of any change in the constitution of our Provincial Synods, as regards the admission of the laity. Such Convocational reform need not 25
be made a *sine qua non*. Convocation, though exclusively Clerical, may exercise its deliberative functions wisely and well for the general interests of the whole Church, and may even pray in aid its legislative powers in regard to those peculiar matters which concern more especially the spiritual estate. As regards 30
mixed questions, it may advise and suggest; in distinctly Clerical concerns, it may, with the consent of the Crown, enact and enforce. Thus, both directly and indirectly, its efforts may tend,—in the words of one of the Petitions circulated by the *Society for the Revival of Convocation*,—“to render our Church thoroughly 35
“efficient for the great end for which she was ordained by her
“Divine Founder—the increase of His kingdom, and the salva-
“tion of souls.”

I will, then, no longer stand hesitating on the brink of the question, but at once, without further preface or apology, plunge 40
in *medias res*.

Here, however, we may be met at the outset with the objection, that we already, in point of fact, possess the very thing for which

- we pretend to be so anxiously seeking; that the lay element in the Church of England always has been, and still is, represented in and by Parliament. Now, theoretically, in a certain artificial and constructive sense, we concede the truth of the proposition. We will hereafter endeavour to turn the concession to account; but it has alas! long since degenerated into little better than a legal fiction. Practically speaking, it would be flying in the teeth of common reason, and every-day experience, to assert that an assembly like the present House of Commons is capable, in its collective capacity, of effectually discharging all the functions of a lay Convention. Within its walls, members of the Church of England sit side by side with Presbyterians, Romanists, and Protestant Dissenters of every conceivable sect. Even the Jew is barely excluded; such exclusion, be it remarked, though still in force, being in express opposition to the declared wish of the House itself. It is impossible, then, that a body compounded of such heterogeneous materials can be an adequate exponent of the wants and wishes of the Church laity;—that it can profitably discuss, or even comprehend, those questions which concern the inner mind, the spiritual life, and the practical efficiency, of the English branch of the Church Catholic.

- I carefully abstain from here pronouncing any opinion on the policy which has, in the course of the last two centuries, eventuated in the entire reconstruction of our Parliamentary representation. I simply take it as an undeniable fact, and as such it affords all I require for my present purpose; for surely such violent wrenches given to one portion of the framework of our constitution, must, in the nature of things, require some corresponding readjustments elsewhere! Church work can only be done well by those who possess the confidence of Churchmen, and members avowedly returned to Parliament to “represent the Dissenting interests,”—of whom we have in the present House of Commons not a few,—cannot be reasonably expected so much to seek the good of the Church, as to keep jealous watch against her encroachments. They have a full right so to do, and none but knaves or fools would, in fact, be likely to adopt any other line of conduct.

- Where then can we look for what we require? If anything on a popular principle, and of an extensive scale, be suggested, analogous to the system of Parliamentary representation, he must be sanguine and stout-hearted indeed, who would venture to anticipate its success. The framers of it would—I fear with some reason—

be denounced as visionary and unpractical. Either the machine, we should be told, would not work at all, or its action would be irregular, impulsive, and at times, probably, mischievous. Let us glance for a moment at the working gear. It comprises the representatives, the electors, and the mode of election. The first consideration might indeed admit of a satisfactory solution. The Communicant test,—coupled, possibly, with some property qualification,—might ensure all that need be required of the candidates for seats in Convocation. But the questions, Who the electors should be, and, How the election should be conducted, seem practically, if not theoretically, to present features of insuperable difficulty. Is the body to whom it is proposed to entrust the spiritual franchise to consist of Communicants, or of payers of Church-rates, or of both classes? I assume that Churchwardens alone would scarcely be selected as fit material for a Diocesan constituency. Again, how is the Convocational roll of electors to be originally made out, and afterwards revised, and perpetuated? Lastly, as to the manner of holding elections. Are we to have parochial polling-booths, assessors, hustings, speeches, shows of hands, and all the necessary and usual adjuncts of popular contests? To name such things—involving, as they do, expense, excitement, irritation, and party feeling—in connexion with matters spiritual, is almost tantamount to pronouncing such a scheme of representation impracticable and undesirable.

It would, however, be a great matter, if we could obtain any sound and feasible system of lay representation, through the medium of existing institutions. I believe that Parliament contains ample material for the purpose, and the Plan I would venture to suggest by which it might be made available to that end, is shortly as follows :—

That at every Diocesan election of proctors, two or more persons, members of the House of Commons, and Communicants of the Church of England, should, contemporaneously with the Clerical appointments, be selected by the Clergy, and entitled, by virtue of such selection, to seats in the Lower House of Convocation, with full power and authority to speak and vote on all matters not of an exclusively spiritual character. In virtue of his position as a member of the National Legislature, each of such persons, is, as I before remarked, in theory, a representative already of the laity of the National Church. By the Plan proposed he would become so in reality, and for practical purposes; nor would he be the less truly the choice of the laity, because approved

by the Clergy also. Thus, by an easy process, interfering as little as possible with the spirit of our constitution, and the existing order of things, the lay element might be imported into the Provincial Synods of the English Church. If a precedent is sought to justify such a fusion of the two orders, it will be at once supplied by naming the "Lords Spiritual and Temporal," sitting together in the Upper House of Parliament. The fairness, decorum, and intelligence, with which Church questions are there for the most part treated, is doubtless owing, in no scant measure, to the influence exercised by those "Right Reverend Fathers in God," who are constitutionally entitled to seats in that assembly.

The benefits to be derived from the services of the class of representatives above indicated, would not be confined, like those of mere private laymen, to the assistance and advice they might render within the walls of the Jerusalem Chamber. They would form a kind of "Parliamentary Committee on Church Matters," and in that character constitute an invaluable connecting link between Convocation and the House of Commons, whereby the risk of a collision between those two independent, and, to a certain extent, it may be feared, at times antagonistic, bodies, would be in a great degree obviated. We might moreover hope that with such pioneers and exponents, questions involving the rights and interests of the Church would be more favourably examined, in the Lower House of Parliament, than they are at present, and so no longer experience that evil alternative of neglect or opposition now so frequently their lot.

If it be objected that the House of Commons, as at present constituted, affords a very limited and unpromising field for selection, I reply that we shall indeed have reason to despair of our National Church, as an Establishment, when the representatives of the nation fail to furnish a quota of fifty good Churchmen out of a House composed of more than six hundred and fifty members. Less than ten per cent is surely not much to ask! Even the pick of the present Parliament,—not chosen under the most favourable circumstances,—would supply ample material for a comprehensive and faithful representation of the English Church. It would be invidious to mention the names of individuals,—suffice it to say, that on its benches sit zealous and earnest-minded Churchmen of every school of religious opinion. The High, the Low, and the Broad, have all their sentiments fairly and ably represented. We might, however, reckon confidently in future on very much more favourable opportunities for selection. The demand thus created for good men

in Parliament would no doubt produce a corresponding and adequate supply. Churchmen would be more willing, and more solicited, to offer themselves as candidates for seats than they are at present, and constituencies would look much more carefully than they now do to the religious opinions of their representatives. Thus the general tone of the House would be elevated, much of the evil that has arisen among us from the baneful and unconstitutional severance of religion and politics remedied, and the connecting links between Church and State braced and strengthened. True, it may be said that some of the best of the laity would, under the most favourable circumstances, be peremptorily excluded, were a Parliamentary qualification adopted. Here, no doubt, we have to admit a serious drawback. The question, however, will be, whether it is not compensated, and more than compensated, by countervailing advantages? Whether some such scheme, though it fail to commend itself in its integrity, and may possibly be objectionable in some of its details, may not, nevertheless, admit of such modifications and corrections as would enable us to meet a great and acknowledged difficulty, and supply a generally-deplored practical deficiency?

Every system of lay representation proposed to be engrafted on the English Church presents its own peculiar difficulties. It is, therefore, only a choice of difficulties after all. No scheme certainly can be suggested, requiring less complicated machinery for carrying it out, than that delineated above. If it be objected to as a compromise, or a concession to the State, let it be considered whether it might not be well to purchase the free exercise of the Church's Synodal functions by any compromise or concession that does not involve a sacrifice of principle. I may add that no other plan can, as it appears to me, be suggested, more likely to disarm opposition. Whilst it would probably satisfy all the requirements of men of moderate views, it might also be accepted on the one side by the cravers for change, as the most they could hope to obtain, and assented to on the other hand by the Conservative section, as the least they could be called upon to concede.

I am tempted to notice another objection—happily one of detail only—which may be raised to the Plan sketched out. It is in truth, rather the shadow of an objection, than one possessing any substantial reality, and disappears at once, when fairly faced. Some persons may say, that the time of members of Parliament is already too fully occupied with secular concerns,

to permit a proper attention to Church matters, or a punctual attendance at the Jerusalem Chamber. The premises and conclusion are alike false. That those men who have the most work to do, generally do their work the best, is a fact so borne out
 5 by every-day experience, as to have passed from a paradox into a proverb. Business habits are only to be acquired under a press of business; and the House of Commons furnishes an admirable school of apprenticeship. The practical leaven thus introduced might be turned to excellent account; and,—if they will
 10 forgive me for saying so,—the Clergy would be all the better for taking the infection. But in truth there is no such constant and all-engrossing demand on the time of Honourable Members, as to interfere with this proposed temporary addition to the labours of a few of them. The Parliamentary hours, even now, scarcely clash
 15 with the sittings of Convocation, or practically at all interfere with the attendance of the Bishops, alike at the House of Lords and in the Jerusalem Chamber, and the whole question of time admits of easy adjustment. Moreover the members of the lay Convention, as in fact constituting a “ Standing Committee of
 20 “ the House of Commons on Church matters,” might, during the Session of Convocation, be fairly and reasonably excused from all other Committee work, and so have their mornings at their own disposal.

If the scheme I have here ventured to model be deemed, as a
 25 whole, worthy of consideration, or out of its shattered fragments anything else can be constructed by others better adapted to the end in view, the object of these Letters will have been fully answered.

I trust the acknowledged importance of the subject, and the
 30 difficulties with which it is beset, may afford some excuse for the length at which I have been tempted to write. Matter is only compressible to a certain extent in the moral as in the material world; and with all the pressure in my power I could not get what I had to say into smaller space. If you differ with me on
 35 that point, I will not aggravate my offence and your temper by a more formal and lengthened apology.

I am, Sir,

Your obedient Servant,

G. B. H.

February 1.]

CORRESPONDENCE,

ETC.,
No. IX.

SECOND EDITION.

CIRCULAR TO MEMBERS OF COMMITTEES.

GLOUCESTER,

Tuesday, May 26, 1857.

DEAR SIR :

As the Annual General Meeting of our Society is rapidly approaching, it becomes necessary that correspondence should be renewed on the subject of the Resolution* committed to the consideration of a Sub-Committee appointed by the Council, at its Meeting in November, 1856. The questions which I proposed in a former Letter were briefly these:—

- (1) Can we increase the number of Members of the Convocation Society?
- (2) Can we have Meetings in different Dioceses?
- (3) Can the work of the Society be brought under the notice of Buridecanal Synods?
- (4) Can we do anything to instruct and interest the masses of the laity?

On all these points, I find, amongst the Members of the Sub-Committee, a general agreement. While there is to be noticed in all a hearty approval of the noiseless policy of the Society, there still seems to be a desire for some immediate work to be undertaken by the Society as such. And no reason, apparently, has more weight than this;—that there is a general misunderstanding abroad as to the objects which the advocates of the revival of Convocation have in view. Doubtless much has been done in the recent Session of Convocation to remove such misunderstanding. The speeches of the Bishop of Oxford and others must have considerable weight with those who have been jealous of everything like Church movement. And it is right that we should do something to confirm the impressions which the debates in Convocation were so admirably calculated to convey.

* This Resolution is as follows:—"That it appears to this Meeting that for the effectual carrying out of the objects of the Society, it is essential that the movement in favour of Synodal action should receive open and energetic support in the several Dioceses, and that to this end certain Members of Council be associated with the Executive Committee for the consideration of some plan of more complete local organization, and to report thereon to the Council either at an ordinary Meeting, or at a Special Meeting to be convened by the Executive Committee."

Those who have been best acquainted with the operations of the Convocation Society will readily admit, that though its influence has been most important, yet there are large districts which are almost out of its reach ; while in scarcely any has it that help which it might reasonably have expected. Some of the Members of the Sub-Committee have pointed to this fact, and do not hesitate to say that many are kept from joining us by absolute ignorance of our proceedings, and that of our Members, large numbers are unable to work, because they are not provided with materials. If we were all persuaded that the whole question was now to be left in the hands of Convocation itself, then a stand-still policy would be intelligible. But if in Church matters much depends upon the general state of feeling among Churchmen, then the question arises, Is it not our duty to form and to lead opinion outside? No principle seems to be more generally conceded than this, that if our movement is to be permanently useful, we must try to carry with us the hearts and judgments of large masses of Clergy and laity. And hence I am not surprised to find that there is amongst those whom I have been desired to consult a strong feeling that more information should be diffused. There is only one who doubts about the usefulness of the issue of tracts, and he does so because he finds that an indiscriminate issue has seldom produced any effect. But this might be remedied by such a distribution as should not expose any tracts put forth with the sanction of the Society to the not uncommon fate of tracts—a summary consignment to “the waste-paper basket.” Entrust them to members of Council or of the Society, with a request that they be carefully used ; or sell them at a low rate, and we might be sure of many readers. I constantly meet with persons anxious for information, but my only resources are conversation and correspondence. A few popular tracts would (I am much persuaded) have helped us forward materially. I entirely concur with the suggestions that have been made to me, that if we would have profitable Meetings, whether of Clergy or laity, we should, in the first instance, prepare for them by the circulation of such tracts. If we can get Meetings without this—well ; but at present we labour under the disadvantage of having many well-affected members of the Church who are utterly in the dark as to the nature of Convocation, or the work in which, for a long time to come, it would, in all probability, be engaged.

I would venture to ask the following questions, in the hope that answers may be received so as to allow time for at least

another exchange of letters before the Meeting of Council:—

(α) Are you of opinion that a series of short and simple tracts on Convocation should be prepared?

(β) Do you think it advisable that a Tract Committee should be formed, whose labours should be finally submitted to the Executive Committee for their approval?

(γ) Should a Tract Fund be started? Or would you recommend any other plan to meet probable loss?

And to these questions I would add, as arising from the Letters which I have received, 10

(δ) Are you prepared to advise that steps should be forthwith taken to hold Meetings in different localities, on the principle of invitation or otherwise?

Believe me to remain,

Ever faithfully yours,

J. J. BARLOW.

OVER, ST. IVES,

Wednesday, May 27, 1857.

TO HENRY HOARE, Esq.,

STAPLEHURST.

MY DEAR SIR:

When you sent me your interesting book of "Hints," you asked me if I had any suggestions to make regarding its all-important subject—lay cooperation. In reply to this question, I will attempt to draw what appears to me the natural conclusion from the general drift and tenor of your premises. 15

If I apprehend rightly that drift and tenor, the axioms to which any proposal for lay cooperation must conform itself, if it would meet your views and the views of your friends, are such as these:— 20

I.—That the constitution of Convocation, as of other 25

Church Synods, is not to be disturbed, the general question as to the best mode of bringing laymen into consultation with the Clergy being left open.

II.—That lay cooperation should, as much as possible, be promoted and regulated by Convocation. 30

III.—That inasmuch as the inferior Synods of the Church are subject to no legal restraint, in respect of taking counsel with laity, action would naturally be taken by

them in the matter, so that no fresh machinery need be added to our present Church system.

- IV.—That inasmuch as the Church is hardly yet prepared for the determination of any principles regarding such
 5 cooperation, care should be taken not to lay down rules, or form models, which might constitute inconvenient precedents.

These axioms lead, I think, to one conclusion, when they are compared with our present system of machinery. Whether
 10 that conclusion has been drawn I do not know; if not, perhaps you will think it worthy of consideration.

My proposal is, that the Bishops invite, at the recommendation of the Clergy, certain of the laity to consult at Synods,* such as are held for the election of Proctors, respecting
 15 the Schedules of *Gravamina* and *Reformanda* to be submitted to Convocation. This proposal is, I think, in close agreement with the axioms laid down, and it has other advantages which I will name, after I have explained its nature a little more fully.

- 20 The proposal throws us back upon the constitution of the Lower House of Convocation, and the character of its elected members.

It was jurisdiction, not population, I believe, that guided the distribution of the elective franchise. In fact, the
 25 Lower House is a delegation from the inferior Synods of the Church. And its elected members are not selected individuals, but Procurators. As such, they are accredited, furnished, and instructed. They are Delegates of Synods.

- Confining ourselves, then, to the Clergy Proctors, of what
 30 kind are the Synods at which they are chosen? These Proctors are Diocesan; as such, they are properly chosen at Diocesan Meetings. Other Meetings, for elections, must be regarded either as remains of the earlier system, in which the Archdeacons were at first themselves the Proctors, and then
 35 the Returning Officers of the Proctors, as *e.g.*, when a Diocese contains two Archdeaconries, and it is agreed that each Archdeaconry shall return one Proctor.

Further, these Diocesan Meetings are Synods. This is proved beyond a doubt by the fact that the members are formally cited to appear before the Bishop, and are declared con-

* See page 214, lines 34 to 40.

tumacious if they do not appear. Again, that they are Synods assembled not so merely for the bare election of the Proctors, as that no business can be done in them, except that of nominating, seconding, and voting,—but for the purpose of doing all other business than can be called relevant to the election,—that is, for furnishing, accrediting, and instructing the Proctors,—is proved by the fact that in one Diocese at least, (Hereford, I believe), Clergy are cited to the Synod, who are not allowed to vote. This has been called an inconsistency, an absurdity. It is neither the one nor the other: but an invaluable proof of the true character of these Meetings, and a warning to us to be careful how we deal with old forms.*

To a Synod are cited

- (1) Those who have a canonical right of attendance;
- (2) Those who have a customary right;
- (3) Those who may be bound to attend by way of discipline.
- (4) Others may be invited for purposes of consultation.

The Licensed Curates of Hereford, then, are cited either from cause (2), or from cause (3). But they are not allowed to vote, either from the limitation of the elective franchise, on account of the ancient right of the Clergy to tax themselves, or because it was considered that those only are entitled to vote, who have canonically cure of souls. And since the fiscal character of Convocation is happily at an end, the question regarding Curates' votes now is, whether a Licensed Curate has not so far cure of souls, as to entitle him to the franchise. However this may be, they are summoned to the Synod; and their citation proves that other business than that of mere voting may be done at such Synods.

In the next place, the Representatives of the Clergy being Procurators,—Delegates from Synods,—it is to be considered that the Schedules of *Gravamina* and *Reformanda*, of which we have lately heard so much, are properly not the expressions of the Proctors own opinions, but the results of the consultations of the bodies they represent. Gibson's two chapters in the "Synodus Anglicana" are intelligible only on this principle: and when he says, in the "Pretended Independence,"—"The right of the Clergy to present to the Upper House their petitions and grievances for redress is asserted at large in the

* The facts here stated are undergoing inquiry.

"Synodus Anglicana," he can only be understood to mean that the right belongs to the Clergy assembled in their inferior Synods, and that the presentations are made through their Proctors. There is no higher authority on such a matter than
 8 Archdeacon Reynolds, and he writes, page 83 :—

"Legatine influence then broke in upon the liberties of the Church, and in time left to the Synod scarce any remnant of freedom, except in the Forms of instruction, which the Diocesan Clergy persisted to give to their Proctors, to represent to the
 10 "Fathers, either the general state of religion, or some particular grievances in their own district."

Again, he writes, page 214 :—

"The first step to business in Synod for the most part, was to take in the Schedules of Reformation from the Diocesan Proctors ;
 15 "that is, Representations from every part of the Province of the sense of the Clergy, by their Proctors, as to matters that stood in need of regulation in each Diocese. This useful practice was religiously observed through Queen Elizabeth's reign."

In page 20 he quotes the instructions given to the Proctors of
 20 Master, A.D. 1528. If we look for a precedent of later date, instructions were given to the Proctors of Worcester in 1702. Once more, "the Clergy in Convocation have a right not only to the redress of their own particular grievances, or to in-
 25 "terpose of the reformation for any disorders" (qu., for the reformation of any disorders) "they may observe in the Church, but also to offer to the Archbishop and Bishops all such measures as may in their opinion tend to the honour and
 30 "interest of religion."—Gibson, Syn. Ang., chap. XIII. Now, what a Diocesan Proctor may propose in the Lower House, the Synod which accredits him may consult upon beforehand. Otherwise, how can he be truly a Procurator? It was, therefore, with regret that I observed the Bishops in
 35 general, at the late elections, limiting the business to the nominating, seconding, and voting. It appears to me a plain denial of the rights of the Clergy For my part, I made a claim, in the Diocese of Ely, to propose matter of instruction to the Proctors ; and I intend to press the claim in the best
 40 way I can.

In all this, then, I see an easy and advantageous mode of taking the first step in formal lay cooperation in Synods.

Let certain of the laity be invited by the Bishop, through his Ordinaries, the Archdeacons, to attend the Synod for the
 45 purpose of preparing the Schedules of *Gravamina* and *Reformanda*. Some of the laymen may be chosen immediately by

the Bishop,* others upon the recommendation of the Clergy of his Diocese, (who will each one consult the best men of his own Parish in the matter,) to be ascertained through the Rural Deans.

The election of the Proctors being over, (it does not take long,) let the Licensed Curates and the laymen be introduced for such consultation. 5

I see the following advantages in this plan:—

I.—It disturbs no existing arrangements.

II.—It binds the Church to no premature decisions. 10

III.—It puts the Diocesan Proctors in their proper position in Convocation, for it enables them to speak as the organs of their Synods, while it does not interfere with their own individual weight, and expression of opinion.

IV.—It affords a fit scope for the cooperation of laymen of all classes. The knowledge of the Judge or Barrister, *e.g.*, may be brought to bear upon a Proposal of Reformation, together with the detail of experience of the farmer or tradesman. 15

V.—It commences lay cooperation in Synods by admitting laymen to a consultation in which they stand on as nearly equal ground as may be with the Clergy; both consulting together on a proposal to be submitted to a higher Synod. 20

VI.—It collects materials for the Convocation to act upon, and it does so in a regular and established mode. 25

VII.—It prepares the way for that which ought to be the aim of every true Churchman, the Restoration of Discipline in our Church.

You may make any use you think fit, my dear Mr. Hoare, of this Letter—and I should be much obliged to you to put it into the hands of one of the Members of the Committee of the Lower House on the subject, if you can think of any one who will give so much of his time as to read it. 30

I am, my dear Mr. Hoare,

Yours very truly,
CHARLES WARREN.

* See page 212, lines 12 to 16.

CROMHALL, CHIPPENHAM,
Monday, June 1, 1857.

TO HENRY HOARE, Esq.,
STAPLEHURST.

MY DEAR SIR:

I would not write until, having made myself acquainted with the contents of your Pamphlet, I could say, "Thank you," with some meaning. Indeed, I am sincerely obliged to you for the valuable material thus placed within my reach.

5 Some six years since, I read a paper upon the "lay question" at our Buridecanal Synod, tentative and sufficiently crude: but upon the whole affirming the expediency and lawfulness of admitting the lay element into Clerical Councils as a constituent part.

10 No doubt hundreds of such papers, and with a like tendency, might be quoted.

But since that time, we most of us find ourselves in a clearer atmosphere.

For myself, at any rate, I seem to have been gradually settling towards a few main conclusions; and the papers for which I have to thank you, have, I think, quite brought me to anchor upon these points:—

1. That Convocation ought to remain a purely Clerical body. If laymen present, present only as *amici curiæ*.

20 2. That for inferior Synods laymen should be invited or selected. The Plan given by you at page 161 is modified by the Letter given at page 167.

The objections against popular election, you have put most convincingly in several places. And as for the argument from Holy Scripture,—whatever I might have speculated some years since,—more consideration has convinced me that the example of the Jerusalem Council is against the notion of laymen being a constituent part of such assemblies. How then? Are we shutting the door in the face of those whom we pretend to wish to see within? By no means. Let laymen be present, and assist, and be made welcome, but not as claiming entrance *pari jure* with the Clergy.

3. I thoroughly believe with Mr. Sweet, (page 126,) that the revival of Diocesan Synods would be a great step towards remedying that isolated, fragmentary condition of the Clergy which we have now to lament: and I would hope that there can scarcely be sufficient grounds for the startling assertion made in Convocation, when last

sitting, that many of the Episcopal order "regard with
 "abhorrence" the notion of Diocesan Synods.* Of course
 no one would speak of their revival as a panacea;
 nor can any one fail to see that the overgrown condition of
 our Dioceses presents a great difficulty. But meanwhile it is 5
 my own feeling, (and I doubt not many share in it,) that the
 mere attempt to return to the primitive model will do us good;
 I mean as evidencing a trustful recognition of the Scriptural
 precept, "*State super antiquas vias*;" † and as bringing people
 gradually round to see that the broad principles of Church 10
 action established in Apostolic times never can be obsolete,—
 that adherence to them is not only consistent with perfect
 freedom in details, but even necessary for accommodating our-
 selves successfully to the changing circumstances of the day. No
 doubt it is a delicate matter to assign moral or religious effects 15
 to certain fixed causes; but we are safe in putting the case
 thus,—If you are not doing so well as you should; if your
 work languishes; may not one reason be, that you have
 suffered to fall into disuse, and even begun to suspect as un-
 suitable, methods of concerted action that seem to have be- 20
 longed to the Church of Christ from the beginning?

I do not fear that you will think these remarks *de trop*, be-
 cause we all know your desire to gather the sentiments of the
 Clergy: nor is it probable that you would have sent me these 25
 papers, had you not intended to invite remark rather than not.
 I will only add that I noted very particularly your Letters to
 Mr. Church,‡ and to Mr. Tooth,§ and especially what you
 say at page 112 against "electing."

Of the other contributions, perhaps Mr. Sweet's letter ||
 approved itself to me as much as any.

Believe me,

My Dear Sir,

Yours truly obliged,

W. J. COPLESTON,

One of the Proctors for the Diocese of Gloucester and Bristol.

* Dr. McCaul.

† See page 76.

|| See pages 121 to 126.

† Jer. vi., 16.

§ See pages 80, 91, 97 to 112.

STAPLEHURST, KENT,
Monday, June 8, 1857.

To the Rev. J. W. JOYCE,
Proctor for the Diocese of Hereford,
Burford, near Tenbury.

REV. AND DEAR SIR :

As the Committee of the Lower House appointed on Saturday the 9th of May last, to consider the lay question, will meet this week, I request permission to forward for your perusal Numbers VII. and VIII. of my Correspondence, with three subsequent
5 Letters,* and to offer a few remarks which occur to me at the present crisis.

Let me begin by referring you to two Letters† published more than two years ago by a lay friend. My reason for asking leave to reprint them now is, that they tally well enough with
10 the arrangements which were set on foot in this Deanery last summer; and which of course admit of universal adoption, whilst they do not oppose the feeling of most persons who have considered the Synodal question, viz., that the Clergy should take no steps tending to the construction of a central body or bodies
15 of laity, by virtue of any elective process among Churchmen.

Sutton Deanery, in which this Parish is situate, contributes four Members to the present Parliament;—Mr. Martin, Mr. Whatman, Mr. Beresford-Hope, and Captain Scott, from the respective Parishes of Leeds, Boxley, Goudhurst, and Maidstone.
20 All four would, I suppose, appear on any panel of names from which Consultees were to be appointed. The former two have been lately returned by triumphant majorities for West Kent, not without determined attempts on the part of Jews, Papists, and other Nonconformists, to commit them to a course of legis-
25 lation which would involve the wholesale plunder of our Protestant Church, by depriving it of an income which has been enjoyed for many centuries, and constitutes an undoubted charge upon property. I mean, of course, the Church-rate, producing an income of nearly half a million sterling. The latter two are Members
30 for Maidstone. Mr. Hope has already acted among the lay Consultees for the Deanery, appointed last autumn. He is, moreover, a Churchwarden.

Supposing Consulting Committees to be general, it would follow that if any laymen were to meet in either House of Par-
35 liament, who had acted as Consultees in their several localities, they would naturally be drawn together in bonds of cordial brotherhood on Church questions.

* See pages 209 to 217.

† See pages 198 to 208.

From their having been requested to consult with the Clergy of their respective Deaneries, it would be understood, (1), that they are Communicants, and, (2), that their advice and opinions are valued; it would be known that they had special opportunities for becoming acquainted with the feelings of the Church laity, and so that they were better able to speak as to their opinions and their wants; and thus they might be said, in a manner, to represent them in Parliament, although returned as representing the general body of the constituency; just as they and their brother Consultees, taken together, might be said, in a manner, to represent them in the several conferences with the Clergy.

Still I do not see that it would be either necessary, desirable, or possible, that any lay Consultees from time to time in Parliament should be formally constituted by vote of either House a Central lay Committee on Church Matters. If they were so constituted, they would be without any Ecclesiastical authority or *status*; and indeed, (were there no other objection,) the Convocation of this Province might itself hesitate to cooperate with such a body, if the Convocations of the other Provinces were almost, if not entirely, precluded by distance and other circumstances from joining in such cooperation.

It may be well here to say that I think strong objections would be felt to any understanding that any given Churchman, upon becoming a Member of Parliament, representing, it may be, interests distinctly hostile* to the Church, would be entitled to an invitation to form one of the privileged number of Consultees in his Deanery. What I am wishing you to see is, that here is a Plan by which, without any formal process, we should get a known body of Church Communicants who would meet in the Houses of Parliament, and amidst the din of party strife would come to know and feel towards each other as such.

Whilst I am writing, I may add that the venerable Bishop of Exeter has had notice from me of the Sutton Deanery plan. Indeed his Lordship has gone so far as to authorize me to communicate his cordial approval thereof to the four Archdeacons of his Diocese.

Trusting you will pardon this intrusion upon your valuable time,

I remain, most faithfully yours,

HENRY HOARE.

* See page 204, lines 36 to 38.

14, NEW STREET, SPRING GARDENS,
Friday, June 12, 1857.

To the Rev. R. C. POLE,
RADBORNE, DERBY.

REV. AND DEAR SIR :

You must not suppose that I am unmindful of a promise which I made some few weeks since, when you kindly sent me the report of the election of Proctors in your Archdeaconry of Derby, showing your name at the head of the poll. That
5 promise I now proceed to fulfil.

It was you who, on your own responsibility, introduced me into the Jerusalem Chamber, in the year 1852, in the amusing garb of a reporter for the public press ; when I had the pleasure of hearing a Motion for the admission of reporters proposed and
10 unanimously carried, notwithstanding cabals that were at that time in unsuccessful operation, with a view to resist the revival of Synodal action,—that bugbear to many, including all whose eye is not “single,” and of whom therefore it would appear at least safe to conclude that their “whole bodies” cannot be “full
15 “of light.” I might add, τὸ σκότος πόσεν ;

Notwithstanding your infirm health, I can bear witness to the fact of your having repeatedly taken painful journies to London, sometimes to attend Convocation, at other times to take your place as a member of the Council of the Convocation Society.
20 There you have always been most kind and most useful ; and if without offence I may describe your whole conduct by two words, I will say that it has been, to a remarkable degree, straight-forward and intrepid. You gave notice, in the year 1854, of the most practical Motion that I have ever known
25 brought under the eye of Convocation. The reporters for the press failed to give it, and the late Prolocutor did not help you ; still you heroically persevered time after time. You kindly gave me a copy of the Motion, and I took care to print it,* feeling convinced that sooner or later it would become law.†
30 To you therefore I feel it to be most justly due, on several accounts, that I should say something about the progress of the lay question, with its various difficulties ; its possibilities, and its impossibilities.

The Committee‡ appointed on Saturday the 9th of May last, to consider the lay question, met yesterday, as well as the day

* See page 8 (Note), lines 5 to 9.

† See page 181, lines 15 to 32, and pages 182, 183.

‡ For their names see page 197.

before, Canon Wordsworth occupying the Chair. It is understood that the two Meetings have been important, and that these are to suffice for the present. The Committee will meet again in the week commencing Sunday, July 5; Convocation itself standing at present prorogued to Friday, July 10, when the Reports of various Committees are to be presented. The Report in which I take the greatest interest is that which, in its own nature, is not, perhaps, the most interesting; I mean that of the Committee mentioned above; my reason being, that on the solution of the lay question depends that of all manner of questions touching not only the Royal Licence to enact Canons, but Parliamentary acquiescence in the previous discussion thereof by Convocation. For such discussion, indeed, there is the warrant of Statute law; but to make matters comfortable, it is well that members of the Civil Legislature, at all events those of them who are Churchmen, should have their minds at ease, when the Spirituality puts itself in working order.

It seems to me that bodies such as those originally proposed by you, are wanted in five hundred localities at least, of England and Wales alone; there is no part of England, Wales, or Ireland, where they may not be had, if, which I cannot doubt, the lay material exists. If it be objected that a difficulty is sometimes felt by the Clergy as to delegating their powers to a few of their body, I reply that, in this case, the intention in appointing a few Clergy to act would not be that they should represent the general body, but merely that they should take the trouble of receiving any of the laity whose services might be acceptable, to consult on Church matters. Before the Clergy in general were committed to any results of importance, they would naturally meet by themselves, and receive a report from those of their body who had conferred with the laity. It would not be fair to throw all the trouble upon a few, however active and willing; on the contrary, it would probably be desirable, for divers reasons, that there should be a variety of counsel; and that both Clergy and laity should take turns at the work. It does not strike me as very material how the laymen are obtained, so long as they do not appear in a strictly representative capacity, *i. e.* are not elected.* In order that the Royal Supremacy† may be strictly maintained, persons taking part in such Meetings as those which I have in view, and which you were the first to pro-

* See page 151, lines 10 to 43; and page 152, lines 1 to 9.

† See page 180, lines 39, 40.

pass, should clearly see and feel that they assemble and act as petitioners, and as recommending or suggesting so and so. They would not attempt legislation, but only practise consultation. The matter of their debates, as well as the debates themselves, might, I am aware, be of a high order; indeed the parties might in some instances exceed in talent and wisdom the average found in either House of Parliament; but for that very reason they would require to be kept duly "subject to the higher powers." The laity would frequently, no doubt, be Churchwardens, but I would not limit them to that worthy body. Since the whole thing is itself a development of the voluntary principle, let all its developments have about them that air of freedom which is congenial to the English mind and soil.

In so difficult and delicate a matter too much caution can scarcely be observed. Without knowing the mind of the Committee, but being familiar with the views of many influential Clergy, several of whom have seats in the House, and being not altogether ignorant of the sentiments of several Bishops, I hope soon to see settled some leading Propositions,* to which there will be little if any objection, except perhaps on the part of a few, who have thought that an alteration is required in the constitution of the country.

Believe me, with much respect,

Yours very faithfully,

HENRY HOARE.

LLANFAIRFECHAN, BANGOR,
Wednesday, July 1, 1857.

To the Ven. G. A. DENISON,
Archdeacon of TAUNTON,
EAST BRENT, TAUNTON.

MY DEAR MR. ARCHDEACON :

You will remember certain Queries† which I ventured to send forth from London on the 2nd of May, and which you and others were kind enough to receive with very lenient criticism.

In those Queries I intended certain opinions to be implied as entertained by myself, only that I thought the form adopted would be more respectful to those to whom I ventured to submit

* See pages 223, 224.

† See pages 178, 179.

them, more especially as I was not indissolubly wedded to them, but open to the arguments of men better informed than myself.

Since the meeting of Convocation, you have been so obliging as to send me your Charge, which I have shewn to several friends, who had seen the Queries. I have also corresponded 5 with others, some of whom have communicated with each other on the same subject, and the result has been the production of the Paper of "Suggestive Propositions," which I enclose.

Although I cannot say that the Paper was drawn up by myself, yet I fully accept the sentiments. In fact, they substantially embody the views implied in my queries; and I hope I am not wrong 10 in thinking that they rightly, and practically, and unobjectionably, interpret your Charge.

It will be a matter of great satisfaction to me, if you do not disapprove of the "Propositions."

Most sincerely yours,
JAMES V. VINCENT.

Suggestive Propositions.


I.—That provision might advantageously be made for an 15 increased measure of Consultation between the Clergy and Communicant laity of the Church of England.

II.—That in making such provision, care should be taken to adhere strictly to her order and discipline,—to use existing machinery as much as possible,—to avoid organic 20 changes,—and to refrain from adopting any novel principle of election, properly so called, among laymen.

WITHIN A PARISH.

III.—That with a view to such Consultation, the Clergyman of a Parish might conveniently assemble the Churchwardens, and some suitable number of the Communicants,* 25 at his discretion, whenever matters should have arisen on which he might desire their counsel and assistance.

* Our law contemplates every Parishioner as a Communicant. Such, at least, is the tenor of the following Rubric in our Book of Common Prayer:—

" And note, that every Parishioner shall communicate at the least "three times in the year, of which Easter to be one."

Far as Parishes in general are from such a happy state of things, yet in some the number of Communicants is now considerable, whilst probably in all it might be increased, yet with little danger, if any, of including persons manifestly unfit.

BEYOND A PARISH AND WITHIN A DIOCESE.

- IV.—That the Bishops and Archdeacons, with the assistance of the Rural Deans, could most conveniently and properly consider and arrange, from time to time, whatever might be necessary for securing the required Consultation with the laity, within their respective jurisdictions.
- 5 V.—That with the help of Clergy, Churchwardens, and Sidesmen,* the same Authorities could ascertain, from time to time, the names of laymen in the several Parishes willing and qualified* to take part in such Consultation.
- 10 VI.—That from the panel so obtained,—which would include the Churchwardens and Sidesmen, being ready and desirous to act,—the Ordinary, proceeding in conformity with Regulations previously accepted at a Meeting of the Clergy and said Church Officers, specially convened to
- 15 consider the same, might prepare a reduced list of names, in readiness against the Easter Visitation, in the year 1858, which names might then and there be announced, the list remaining in force for the current year.
- 20 VII.—That, after having transacted the judicial business of his Visitation, the Ordinary might conveniently proceed to propose times and places for Special Meetings, at which the Clergy should have the advice and assistance of the laity named ; and, further, that he might lay before the Clergy and Church Officers, from time to time present at
- 25 his Visitation, Rules and Regulations for the conduct of the “Special Meetings” proposed.
- VIII.—That the Ordinary, or his Deputy, should settle and approve the subjects to be discussed, whether at his Visitation, or at such “Special Meetings ;” and should, at his discretion, give suitable notice thereof.
- 30 IX.—That the existing Synods of the Clergy should in any case remain intact.

* It may or may not be desirable that the appointment of Sidesmen, (see page 128,) should be more general than is now the case. Their especial duty appears to have been to give effect to presentments at the Court of the Visitation. It may be doubted whether these Officers can be legally appointed in Parishes where no such appointment has taken place for many years.

CORRESPONDENCE,

ETC.,

No. X.

LLANFAIRFECHAN RECTORY, BANGOR,

Wednesday, July 15, 1857.

To the Rev.

One of the Proctors for the Diocese of

REV. AND DEAR SIR :

Having on a previous occasion* ventured to address some of my Co-Proctors, I feel encouraged by the kind attention with which my efforts were then received, to do so again.

Well knowing what various opinions were held upon the subject on which I addressed them, I approached it with much 5 trembling, lest by some inadvertence I might do harm, when I sought to do good. The importance of the subject was acknowledged, and on the 9th of May, 1857, a Committee was appointed by the Lower House, to consider "the best 10 "means of obtaining the counsel and cooperation of the "laity." Under these circumstances, I am willing to hope that no apology will be required for the present communication. It is made under the belief, that practical and satisfactory conclusions can be arrived at only by an unreserved interchange of thought between the several Members of the House, 15 I may say Houses, of Convocation; each Member imparting the results of his own reflections, and local experience.

The subject to which I refer, is that of an enlarged measure of Consultation in our Church, between her Bishops, her Clergy, and her laity;—an object which would appear generally 20 desirable, at all events whenever there is approved and definite work to be done. It seems, however, less difficult to affirm what has been called the major premiss, than to deal with the minor. In other words, when we come to consider in detail how to attain the object in view, various points of difficulty are 25 found to arise. These have for some time engaged my anxious attention; and although, others being my auxiliaries, I have endeavoured to bring my mind to a conclusion upon those of them which have seemed the most considerable, yet I cannot

* See pages 178 to 181.

but feel that any mere theory is not unlikely to be upset by actual practice: in which case it is clear that a course of experiments, made with Episcopal concurrence, is the only method of solution, on which full reliance can be placed.

- 5 Wherever local circumstances are favourable, it has been thought that it would not be premature to make trials with as little delay as possible. Do you think that a movement in the direction indicated would meet with objection or opposition on the part of the Authorities of your own Diocese? Or
10 do you suppose that they would be inclined to encourage it, if satisfied as to the prudence of the steps proposed?

In some places Episcopal Visitations will be held this year; and possibly experiments may be made on some of these occasions in the direction indicated above, the results of
15 which may be worthy of being submitted to Convocation, when next it meets for business. This, again, may lead to further steps in other places at the ensuing Easter Visitation.

- The Report presented on the 10th instant, by the Committee mentioned above, will necessarily be considered a valuable Document. Among other matters of importance, it is
20 observable that it goes so far as to invite* experiments on the part of the Archdeacons and Rural Deans of the Province;—a recommendation with which the views herein expressed, as to the commencement of actual measures at no very distant date,
25 would seem in great measure to agree.

Nor is this the only instance in which I have the happiness to find my views in harmony with those of the Committee. For proof of this, let me refer you to the subjoined Letter† from myself to Archdeacon Denison, written whilst they were
30 still in consultation. The "Suggestive Propositions" accompanying that Letter seemed beforehand not altogether unlikely to obtain concurrence; and on the appearance of the Report, I had the satisfaction of finding my views confirmed. If it be said that they are in advance of the Report, I certainly
35 feel, with others, that the time for tentative action has fully arrived, and it is mainly with a view to such action that some approach towards practical details has been suggested. Some Dioceses and divisions of Dioceses are probably more prepared to move than others; but I believe that in all there will be found a considerable number of Clergy both ready and desirous

* See page 233, lines 40 to 42.

† This Letter, with the original "Propositions" attached, was reprinted at the end of that which was actually forwarded from Llanfairfechan to the Proctors. See pages 222 to 224.

to support the Bishop and Archdeacons in any steps which they may feel inclined to take, with a view to a well-considered course of tentative operations.

The views at which I have arrived are supported, among others, by the Rev. J. W. Joyce, one of the Proctors for the Diocese of Hereford, with whose learned work on "Synods" few are unacquainted. Bearing in mind the valuable remarks of various friends, I have felt it a duty to do what I could in the way of putting forth and encouraging suggestions calculated to satisfy earnest Churchmen generally, not forgetting some who seem to require novelties for which I much question whether the Church at large is prepared. On the whole I think we may see our way to beneficial results; but, as at present advised, I see no occasion for extreme or far-fetched measures of any kind.

Should you think fit to confer with your colleague on this matter, as I have done, my immediate object in addressing you will have been gained. At the same time, if there is reason to think that the Bishop or any of the Archdeacons of your own Diocese contemplate actual measures, I trust that you will pardon my expressing a hope that you will the more readily give your obliging consideration to the "Propositions"* hereto attached; especially with reference to the development to which allusion is made in the Postscript to this Letter. For, doubtless, it must be the wish of all parties concerned to view the matter with the assistance of as much light as can be thrown upon it, on all sides, and in the end to promote such Plans as they may eventually consider the most safe.

It would seem unjust not to acknowledge, with respect and gratitude, the labours of the Committee of the Lower House, and the care and judgment with which the subject is treated in their Report.

In one passage† allusion is made to parties who advocate "a larger and more rapid development of lay cooperation than is recommended" in that Document; which, whilst speaking of them with due respect, deprecates, at the same time, any attempt to determine, at once, whether the expansion contemplated will or will not become necessary at a future day. This expression of opinion I regard as of great value, for the question is one which has a tendency to cause divisions among good men.

* See page 226 (Note).

† See page 233, lines 28 to 30.

The fourth head of the Report, treating of Episcopal Visitations, seems to encourage the hope that, in due time, we shall see a Plan arranged for the larger as well as smaller Consultative Meetings of Clergy and laity; and it may, I suppose, be assumed that all such Meetings should be viewed and treated as in subordination to the Diocesan Synod, as well as to the Provincial Synod or Convocation of the Clergy.

Let me here reply to an objection sometimes raised against all kinds of arrangements which result in a process of invitation, for the purpose of bringing together laymen to take part in Consultative Meetings.

It is said that the laity will never be satisfied with mere invitation; that a body of invited laymen would necessarily look like a packed party, and would be considered to represent only the views of the Inviter; that their opinion would, consequently, carry little weight, and could not be accepted as a just expression of the general mind even of the faithful laity. My answer is, that this must depend upon the manner in which the selection is made.

It is further said that there would be danger of jealousy among those not invited; some of whom might feel that, in any given year, they had been superseded by persons of no higher pretensions than themselves. Doubtless, heart-burnings of this kind, besides detracting from the weight which should attach to the joint Consultation proposed, would tend to prevent the uninvited from taking that interest in Church Matters, which should, if possible, be felt and expressed by all. But I cannot doubt that we may avoid them, if all that is done is fair and open.

With respect to the Convocation or Synod of the Province, it appears to be more and more clearly seen that its constitution must continue, as at present, exclusively Clerical. So also with respect to the Ruridecanal Synod or Chapter, and, whenever it shall be revived, the Diocesan Synod.

Believe me, with much respect,

Reverend and dear Brother,

Yours very faithfully,

JAMES V. VINCENT,

One of the Proctors for the Diocese of Bangor

P.S.—A comparison of the Report with certain objections put forth by Archdeacon Hone, has suggested to parties for whose judgment I have great respect, a more specific development of the "Propositions" forwarded with my aforesaid Letter to Archdeacon Denison; and they appear to wish for the eventual adoption of some uniform plan in the several Dioceses, whatever it may be. 5

STAPLEHURST, KENT,
Saturday, August 8, 1857.

To ROBERT TOOTH, Esq.,
CRANBROOK.

MY DEAR SIR:

As promised yesterday, I herewith forward my Correspondence, Nos. VII. to IX., together with the Report of the Committee of the Lower House on Lay Cooperation, and other 10 Papers* connected therewith.

You will, I think, find the question which has engaged our attention greatly advanced, and I hope that you will now better understand my caution, and apparent tardiness.

Perhaps I may be allowed to observe that the laity present 15 at a Visitation are assembled for a judicial purpose: and if the Spiritual Authority invites them to a friendly discussion, he does it *mero motu*. They are not "*ex-officio* members of"† any deliberative body then created, and any position which they may be invited by Authority to occupy, after the business of 20 the Court is over, is not one to which they have any "inherent right" as "lay officers" of the Church.‡ It is further observable that many of them have probably been elected by the "suffrages of the legal Inhabitants of parishes,"||—that 25 their election may have been conducted without excitement,—and that this might not have happened, if the Parish had been called upon to elect them as Consultees to attend Meetings called for the express purpose of promoting the benefit of the Church Establishment.

Yours very truly,
HENRY HOARE.

* See pages 230 to 239.

† See page 235 (Note), lines 20, 21.

‡ See page 235 (Note), lines 19, 20.

|| See page 234 (Note), lines 7, 8.

CRANBROOK,
Monday, August 31, 1857.

TO HENRY HOARE, ESQ.,
STAPLEHURST.

MY DEAR SIR:

I have read carefully your Correspondence on lay cooperation with Church Synods, Nos. VII., VIII., and IX.

The "Suggestive Propositions" which accompany Mr. Vincent's Letter to Archdeacon Denison,* strike me as important, and as harmonizing well with the Report of the Committee of the Lower House. This valuable Document I am glad to hear
5 that you purpose printing for circulation, along with Archdeacon Hone's Paper of objections; and perhaps you may usefully add the "Amended Suggestions" and "Detailed
"Plans." They have now been before us for some time, and, as
being the work of many minds, they are specially valuable, as
10 furnishing topics for consideration, with a view to a thorough ventilation of the whole subject.

Yours very faithfully,
ROBERT TOOTH.

" REPORT

" OF THE COMMITTEE† OF THE LOWER HOUSE ON LAY CO-OPERATION.
" (PRESENTED JULY 10, 1857.)

" THE Committee of the Lower House of Convocation of the
" Province of Canterbury, appointed to consider 'the best means
" ' of obtaining the counsel and co-operation of the Laity of the
" ' Church in Annual Visitations or Diocesan Synods, or in any
15 " ' other modes that may be deemed expedient,' have to report as
" follows:—

" They are unanimously of opinion, that the well-being of the
" Church greatly depends, under Almighty God, on the mutual
" good-will and cordial co-operation of its Members, Clergy and
20 " Laity; and it is their earnest desire that the end proposed may
" be attained.

" At the same time, they thankfully acknowledge, that a spirit of
" harmonious action between the Clergy and Laity has long shewn
" itself with excellent results, in the administration of the affairs of
25 " many religious and charitable Societies in this country.

* See page 226 (Note).

† For their names see page 197.

"The special duty, however, of the present Committee is to suggest means for eliciting, strengthening, and consolidating such co-operation, by regular diocesan organization, particularly of a synodical character.

"The Committee are of opinion, that the means employed for obtaining such co-operation, should be regarded, in the first instance, as of a tentative and provisional kind. 5

"It may also be anticipated, that no uniform plan can be devised, which would be equally applicable at once to all Dioceses.

"Parish Vestries.

"I. The primary elements of lay co-operation may be found in Parochial Vestries, in which the Clergyman and his Parishioners meet together for consultation on matters ecclesiastical as well as temporal. 10

"Ruridecanal Chapters or Meetings.

"II. The Committee would next advert to the Ruridecanal Chapters or meetings, which are of very ancient date. 15

"They appreciate highly the benefits derived from them, and hope that such Chapters or meetings may be generally revived.

"The Committee suggest for consideration whether the Ruridecanal Divisions of Dioceses might not afford facilities for Lay co-operation, if Churchwardens and Sidesmen of parishes of the Deanery, and perhaps other Laymen of the Church, were, as occasion might require, invited by the Rural Dean to confer with the Clergy on subjects previously proposed. 20

"Such meetings, it is supposed, would be preceded by common prayer in the Church, and it is to be wished that an opportunity might also be offered for partaking of the Holy Communion. 25

"Archidiaconal Visitations.

"III. The next advance towards a fuller development of lay co-operation may be seen in the Visitations held by the several Archdeacons; fifty-five in number in this Province.*

"The Committee are not unmindful that such Visitations were originally of a disciplinarian and judicial character. 30

"In course of time, however, and under the influence of various circumstances, these Archidiaconal Visitations took the place of the two yearly Synods, anciently held by the Bishops of the several Dioceses (Bishop Gibson, Codex, p. 958). 35

"They are, in fact, the only constitutional assemblies of the Clergy and Laity of the Archdeaconry, as such, which are at present known to the law.

"The Committee do not enter on the question, whether the present organization of these assemblies is the best that could be devised; but they are of opinion that it is capable of improvement in its application. 40

"They do not recommend that any attempts should be made at present to create new agency for lay co-operation in the Archdeaconries; but that, in the first instance at least, resort should be had for that purpose to the constitutional organization already existing from time immemorial. 45

"They feel persuaded, that these Visitations afford valuable

* The exact number of Archdeaconries in England is forty-six. Wales appears to contain more than nine.

"opportunities for obtaining the co-operation of the Clergy and Laity, and for promoting the practical efficiency of the Church.

5 "The Churchwardens are legally the Lay Representatives of the several parishes of the Archdeaconry, and are cited as such to the Visitations. They are the guardians of the fabrics and goods of the parish-churches; and are the trustees and dispensers of a large annual revenue, amounting to not less than £300,000, for the maintenance of the Parish Churches, and of their religious services.

10 "The Sidesmen (or Synodsmen) also are by the 90th Canon recognised officers of the Church, whose duty it is to assist the Churchwardens in the execution of their office, and are as such to be cited to the Visitations.

15 "Every thing therefore ought to be done to increase the efficiency of these officers, and to strengthen the bonds of union which connect the Clergy with them.

"It may be hoped, that if the importance of these offices were more generally understood, and if the holders of them were duly recognised as persons charged from ancient times with solemn

20 "duties, and if, as occasion might require, they were called into consultation with the Clergy at these Visitations, they would be stimulated in their efforts to do their duty; and the office of Churchwarden would be raised in public esteem, and would be sought by earnest and zealous Laymen, to the benefit of Religion, and to the promotion of Charity and Unity.

25 "The Committee take for granted, that the conferences at these Synodical Visitations would be limited to questions concerning the practical efficiency of the Church, especially within the Archdeaconry; and that no question of a purely doctrinal character would be submitted for discussion at them; and that the Archdeacon, as President, would give previous notice to those who would be summoned, what the subject would be, on which he would request the opinions of those convened, and that sufficient time would be allowed for deliberation.

35 "For the more intimate and hearty union of those who are convened to these Visitations, and for the blessing of Almighty God on their joint deliberations, it is to be wished, that an opportunity should be offered to all who are summoned to them, of joining together in the participation of the Holy Communion.

"Episcopal Visitations.

40 "IV. The Committee next proceed to consider the case of the Visitations held by the Bishops of the several Dioceses, of which there are twenty-one in this Province.

45 "The average number of the Clergy in each of these Dioceses is not less than 650, and the Churchwardens probably amount to more than 900 on an average, in each Diocese.

"In most Dioceses, the Bishop's Visitation takes place only once in three years; the Archidiaconal Visitation being held in the two intermediate years.

50 "The Bishop of a Diocese has no regular opportunities of meeting his Clergy in any one place; or of collecting the general opinion of the Clergy and Laity of his Diocese; or of communicat-

"ing his own judgment to them in any one Diocesan Assembly.

"Formerly, as has been already observed, Diocesan Synods were held by each Bishop of the Province twice in every year.

"The English Reformers recommended in the *Reformatio Legum* (de Synodis, p. 109, ed. Cardwell) that a Diocesan Synod should be held by each Bishop annually, to which all the Clergy of the Diocese should be convened, by means of the Rural Deans; and that such Synods should be opened with the Litany and the Holy Communion, and an address from the Bishop or Archdeacon; and that the Synod should consist of the Clergy and such of the Laity as the Bishop might request to remain; and that its deliberations should, if requisite, be continued for several successive days.

"Your Committee gratefully recognise the benefits at present arising from the meetings of the Churchwardens, together with the Clergy, at the Visitations of the Bishops; and they see in those Visitations the basis of arrangements which might, if strengthened and amplified, be made available for the consultation and co-operation of the Laity with the Clergy of the diocese, under the presidency of the Bishop, according to the principles and arrangements already stated in the case of Archidiaconal Visitations.

"But they would further express their earnest desire that, by a subdivision of Dioceses, the Clergy and Laity of every Diocese might be enabled to meet under the presidency of their Bishop, and be associated with one another, under his paternal authority, in the Cathedral Church of the Diocese, for mutual counsel and edification, and for Christian fellowship in the offices of religion.

"Your Committee are aware, that many persons, whose motives they respect, are desirous of a more rapid and larger development of lay co-operation than has been recommended in this Report.

"They do not profess to determine, whether such an expansion may not hereafter be necessary. Time and experience will shew. If any organic changes are requisite in the present system of Lay-representation, they are of opinion that suggestions for such changes should come from the Laity, rather than from the Clergy. But they earnestly hope, that a fair trial may be made of our existing organization.

"They respectfully commend the present subject to the consideration of the Archdeacons and Rural Deans of the province of Canterbury; and they would invite Reports stating to the House the results of experiments made by them for the purpose of obtaining Lay co-operation of a synodical character.

"Your Committee would also recommend that a dutiful Representation should be made upon this subject by the Lower House to his Grace the President, and their Lordships in the Upper House.

"In conclusion, they unite in fervent prayer to ALMIGHTY GOD, by Whose Spirit the whole body of the Church is governed and sanctified, that every member of the same, in his vocation and ministry, may truly and godly serve Him, through our LORD and SAVIOUR, JESUS CHRIST."

"Signed, in behalf of the Committee,

"CHR. WORDSWORTH, *Chairman.*"

*Amended Suggestions, upon a comparison of the Report of the Committee of the Lower House with certain objections thereto, which have been recently put into circulation by the Archdeacon of Worcester.**

- I.—That provision is necessary, and should, if possible, be now made, in the United Church of England and Ireland, for an enlarged measure of Consultation on practical work, between her Bishops, her Clergy, and her laity.
- 5 II.—That in making provision for such joint Consultation in the Church, due regard should be had to her order and discipline; care being taken to avoid organic changes,

* "*The following Reasons, which the Lower House of Convocation refused to print with the Report, are now respectfully submitted to the consideration of the several Members of that House, with a view of in some measure opening the way for a real and effective union of the Clergy and Laity in Church Councils.*"

"HALESOWEN, near BIRMINGHAM, July 13, 1857.

"REASONS OF ONE MEMBER OF THE COMMITTEE OF THE LOWER HOUSE OF CONVOCATION ON LAY CO-OPERATION, FOR DISSENTING FROM ALL THE RECOMMENDATIONS IN THAT REPORT.

"DISSENTIENT:—

- "1.—Because the Report suggests the action of no less than four kinds of Deliberative Assemblies in every Diocese, without indicating the nature of the service which those bodies are to render to the Church, and without showing the relation in which they are to stand towards each other.
- 5 "2.—Because at least half of the Lay Members of these Church Councils will be returned by the suffrages of the legal Inhabitants of parishes, without distinction of Church membership.
- 10 "3.—Because the rest of the Representatives of the Laity will be nominees of the Parochial Clergy.
- "4.—Because it recognizes occupation of property, and not Church membership, as a sufficient qualification of the Constituency.
- 15 "5.—Because it recommends a plan which involves yearly elections and nominations of all the Lay members of these Councils, thus making changes too frequent to admit of the efficient discharge of any important Synodal duties.
- 20 "6.—Because, if it be not a dead letter, it will provoke contests for election, and generate parochial strife, too often connected with questions of religious and ecclesiastical controversy.

as much as possible, and to turn to account existing machinery.*

III.—That the joint Consultation contemplated above is entirely distinct from Legislation, and may be secured by arrangements altogether free from the difficulties of an elective lay Representation. 5

IV.—That within the limits of their respective jurisdictions the several Bishops,† Archdeacons, and Rural Deans, may most properly arrange and settle Plans for the composition, and method of assembling, of Consultative Meetings at which laymen should be present. 10

V.—That if not essential to the well-being and efficiency of the Church, it is at least highly desirable, that every Bishop

" 7.—Because it commits the fulfilment of novel duties, and those of the gravest character, to persons of whom great numbers must be deficient in the qualifications requisite for the due fulfilment of them, and few of whom could be expected voluntarily to attend such Councils. 5

" 8.—Because the Lay members of these Councils would greatly outnumber the Clerical members.

" 9.—Because, owing to the cumbrousness and defectiveness of the proposed machinery, it will fail to provide any effective Synodal action. 10

" 10.—Because it does not make the revival of the Diocesan Synods, under the presidency of their several Bishops, for consultation on matters affecting the interests and welfare of the Dioceses, and on other legitimate subjects, the one great end of their reconstruction, to which the other and subordinate assemblies should only be subsidiary, if connected with them at all. 15

" 11.—Because, when deliberative Diocesan Councils are to be created, (not revived,) there can be no inherent right in any existing Ecclesiastical Lay Officers, to be ex-officio members of such Councils; while a more just and true representation of the Laity may be provided by means of a Constituency of Communicants. 20

" RICHARD BRINDLEY HONE, M.A.,

" 10th July, 1857.

" Archdeacon of Worcester.

" DISSENTIENT, more particularly for the reasons stated in Clauses 9 and 10.

" RICHARD SEYMOUR, M.A.,

" Proctor for the Clergy of the Diocese of Worcester."

* See page 231, lines 43 to 47. † See pages 116, 120, 123, 143.

should, from time to time,* hold a Consultative Synod or General Meeting of the Clergy of his Diocese, assembling such Synod in such way as he may see fit to appoint, in the several Archdeaconries.

- 5 VI.—That this Synod, as also the Ruridecanal Synod, and the Convocation or Synod of the Province, should consist, as at present, exclusively of Clergy; and that any arrangements with a view to the attendance of laity, for special purposes of joint Consultation, should be made by means of “Special Meetings,” distinct from the regular Synods of the Clergy, and subordinate to them.
- 10

WITHIN A PARISH.

- VII.—That the Clergyman of any Parish may essentially promote the joint Consultation required, by assembling some of the resident Communicants, from time to time,†
- 15 for the consideration of matters on which he considers that their counsel and assistance may be had with advantage and propriety.

BEYOND A PARISH, AND NOT BEYOND A RURAL DEANERY, OR DISTRICT COMPREHENDED IN ONE VISITATION OF THE BISHOP OR ARCHDEACON.

- VIII.—That after conferring with the Clergy, and with such of the Churchwardens as they shall recommend, each Rural Dean may conveniently ascertain, from time to time, the names of resident laymen willing to take part in such joint Consultation for his own Deanery.
- 20
- IX.—That from the panel so prepared, a reduced list of names for each Deanery may be obtained, either, (1,) on the simple nomination of the Bishop, or, (2,) on that of the Archdeacon, or, (3,) on that of the Rural Dean, or,
- 25

* See page 233, lines 2 to 12.

† Our law contemplates every Parishioner as a Communicant. Such, at least, is the tenor of the following Rubric in our Book of Common Prayer:—

“ And note, that every Parishioner shall communicate at the least “three times in the year, of which Easter to be one.”

Far as Parishes in general are from such a happy state of things, yet in some the number of Communicants is now considerable, whilst probably in all it might be increased, yet with little danger, if any, of including persons manifestly unfit.

(4,) on that of the Ruridecanal Synod ;—that such reduced list of names for each Deanery may be in readiness against the Easter Visitation, in the year 1858 ;—and that the said names having been then and there announced, the list so published for each Deanery may 5 either remain in force for the current year, or else may serve provisionally, until arrangements of a more permanent kind be made under Synodical authority.

- X.—That after having transacted the judicial business of his Visitation, the Bishop or the Archdeacon may, should he so 10 please, address the Clergy and Churchwardens present, (who will have been cited from as many Deaneries as are comprehended at each place of Meeting,) and may, if prepared* to do so, submit for discussion any subjects that he may consider suitable; and further that he may 15 publicly announce places for “Special Meetings,” at which the laymen named for each several Deanery should more specially consult with the Clergy, according to such Rules and Regulations as may have been agreed upon for the conduct of the “Special Meetings” so proposed. 20

BEYOND A RURAL DEANERY, AND NOT BEYOND A DIOCESE.

- XI.—That until proper arrangements be made for securing the attendance of a competent body of laymen at a Diocesan Meeting, for the purpose of consulting with the Bishop and Clergy on matters affecting the interests and welfare of the Church within the Diocese, and on 25 other legitimate subjects connected therewith, the Bishop may, should he so please, apply to the laymen who have acted provisionally for the several Deaneries, or to any others, and may invite three or more from each Deanery to attend the proposed “Special Meetings” of the Clergy 30 of the Diocese.

* It may happen that at the time of the Visitation there will be no business on which the counsel and cooperation of the laity are required. If so, it will, of course, be impossible then to mention times as well as places for “Special Meetings.” Where Decanal Meetings of the Clergy are established, they take place periodically: the “Special Meeting” would take place only when there is “Special Business ;”—i. e., when the Clergy really require that assistance for which it is most reasonable that they should ask.

GENERAL.

- XII.—That all matters which it may be desired to discuss at a “Special Meeting” for a Rural Deanery, should be subject to the approval of the Rural Dean*; and that, in like manner, those which may be proposed for discussion at a “Special Meeting” for more Deaneries than one, should be subject to the approval of the Bishop, or of the Archdeacon; suitable notice thereof being given in each case.

DETAILED PLAN FOR A RURAL DEANERY.

- I. In order that existing machinery† may be rendered available, and turned to account, each Rural Dean to prepare, and exhibit annually at the Visitation, a printed list of the whole body of the Churchwardens of the several Parishes and Parochial Districts in the Deanery; distinguishing those appointed respectively by the Clergy, and by the Vestries. Market Towns to stand first, after which the several Parishes in alphabetical order.
- II. Each Rural Dean to obtain from the Clergyman of every Parish ‡ a second list, consisting of the largest possible number of Adult Male Communicants resident therein, who are willing, when required, to consult with the Clergy on necessary Church Matters; such list having been prepared with or without the assistance of the Churchwardens. The Clergyman not to insert in his list the names of persons in office as Churchwardens; those officers being left to append their own names to such second list || whenever willing to take part in the Consultation proposed.
- III. The Rural Dean to produce, at the Visitation, an aggregate list or panel, consisting of all the names furnished as above; together with those of any persons who, residing in

* Previous to the discussion of any subject, the Rural Dean would probably consult the Bishop, and in each case communicate to him the result.

† See page 231, lines 43 to 47, and page 232, lines 1, 2.

‡ The consent and concurrence of the Incumbent are presupposed.

|| Were their names inserted *ex officio*, to say nothing of the unfitness of many, there would be some difficulty in ascertaining whether any given Churchwarden felt inclined to act.

Parishes of his Deanery from which, if any, no lists have been received, may nevertheless express a desire to assist, and whom he may consider duly qualified. Market Towns to stand first in the panel,—then the several Parishes in alphabetical order,—and lastly, the Churchwardens named in the Parochial lists. 5

IV. The Bishop, the Archdeacon, the Rural Dean, or the Buridecanal Synod, to select from the said panel* a convenient number, who shall be asked to give their attendance, when required, for the purpose of joint Consultation with the Clergy of the Deanery. 10

DETAILED PLAN FOR A DIOCESE.

V. Every Deanery being provided, as above, with a body of lay Consultees, the Bishop to select not less than three laymen in each several Deanery, who would meet himself and a certain number of the Clergy, so as to form a Mixed Body of Clergy and laity for the Diocese, who would consider, in due subordination to the Synods of the Church, any ecclesiastical affairs which, in the opinion of the Bishop, may properly come under their joint consideration; a Report being either made to the Synod of the Diocese, convened according to the ancient custom and order of the Church of England, or else presented to the Provincial Synod or Convocation of the Clergy. 15 20

GENERAL.

VI. The joint Diocesan Meeting to assemble at such places as may be found convenient, under the presidency of the Bishop, and when summoned by him. In like manner the joint Decanal Meeting to take place when and where the Rural Dean may appoint, and under his presidency. 25

* Whoever undertakes the trouble of making the selection, will probably find it convenient to have at hand an accredited list or panel of trusty names from which to choose. It must be presumed that all the non-official persons, (whose names form an important portion of the whole,) are Communicants; and more than this, the whole have distinctly signified their willingness to serve, according as they may be wanted.

STAPLEHURST, KENT,

Saturday, October 10, 1857.

To ROBERT TOOTH, Esq.,
CRANBROOK.

MY DEAR SIR:

According to your suggestion, the Documents named by you have been printed for circulation along with my other papers. Still, I commit myself to no Plan at present.

- 5 A case is conceivable, in which the Spiritual Authority may prefer consulting the laity themselves, before selecting the parties to be invited. Yet, even so, it would probably be found, in practice, that the action or intervention of such Spiritual Authority could not be superseded.

- Let a case be supposed by way of illustration. Say that
10 a Bishop, an Archdeacon, or a Rural Dean, applies to two "Churchwardens" or "other laymen,"* whose names appear on the Decanal panel, requesting them to confer together, and therefrom to choose jointly two names;—that the said four parties, with his permission, choose four others;—and finally,
15 that the whole eight, with the same permission, choose in like manner eight more. Now, undoubtedly, various opinions may be formed of such a proceeding; and in the results obtained there probably would be a strange variety. At all events, it would seem to be an instance of considerable
20 power put into lay hands, even if the whole of the fourteen names last obtained were finally submitted for approval by the Spiritual Authority. It is, therefore, an extreme case. Still it would be an impolitic and most unwise proceeding, on the part of the laity concerned, not to consult the Clergy, more
25 or less, as to the names successively added at each step. For were this not done,—were parties selected, who, from whatever cause, proved in the end indifferent, if not hostile, to the Clergy and Church at large,—the result would simply be, that business would be interrupted; the Clergy being under
30 no obligation to attend the Meetings, their absence would be a quiet but significant notification that in the selection of the laity invited some mistake had occurred.

In practice, both Clergy and laity would doubtless consult, as far as possible, the feelings and wishes of each other.

Yours very truly,
HENRY HOARE.

* See page 231, lines 20, 21.

February 1.]

CORRESPONDENCE,

ETC.,

No. XI.

CRANBROOK,

Wednesday, October 14, 1857.

To HENRY HOARE, Esq.,

STAPLEHURST.

MY DEAR SIR:

With respect to the action of lay Consultees for the Deanery, I will mention a circumstance which occurred in this Parish about twenty-two years ago. The then Churchwardens, (the late Mr. Willis and myself,) were at that time induced to call together some of the resident Communicants* with reference to a certain matter which had arisen amongst us, of great public interest and importance to Churchmen, indeed, I may say, to the whole Parish. The matter in question was maturely considered, and resolutions thereon were unanimously adopted. These were reported to the late Archbishop, Dr. Howley, with the most beneficial effects. Suffice it to say that extensive good was accomplished, to the satisfaction of his Grace, and to the increase of happiness in the Parish at large.

With you I am against any attempt to disturb the existing Synods or Meetings of the Clergy, by the introduction of a lay element; and it seems clear to me that, in such Synods, the Clergy may conveniently consider by themselves the *gravamina* which any of the laity of the Deanery may, upon due consideration, wish to be brought under the notice of their spiritual superiors. The said laity might take steps in this matter, either themselves directly, or else by making use of

* See page 236, line 14.

the lay Consultees provided for the Deanery. In this way, among others, these Consultees might act as Representatives of the entire Deanery; and, further, they might be generally accepted as such, although not formally elected, that is to say, 5 not constituted Representatives by any process of election.

In some cases the laity might best bring their *gravamina* under the notice of the Bishop himself, who might then either deal with them directly, or else refer them to the Annual Meeting of the Diocesan Council, the Representatives of the 10 laity being present, and the Bishop presiding; after which the Clergy might, should they think fit, conveniently and advantageously consider the said matters by themselves, in their lawful Diocesan Synod; and further, locally, either in their *Parochial Synod*, or at "Special Meetings," viz., of the 15 Consulting Committee for the Deanery, or at both.

Most sincerely yours,
ROBERT TOOTH.

STAPLEHURST, KENT,
Wednesday, October 28, 1857.

To ROBERT TOOTH, Esq.,
CRANBROOK.

MY DEAR SIR:

It is evident that the lay question has made great and salutary progress; and, with your leave, I will now draw together some points on which we touched in our conversation yesterday, pertinent to the present position of our movement.

20 On one of these I may set your mind at ease, by assuring you that on the part of the Rev. J. V. Vincent there is no manner of objection to the passage which you brought under my notice, and I will here give it at full length. It is to be found in the Observations which follow the Preface to our Book of 25 Common Prayer:—

"CONCERNING THE SERVICE OF THE CHURCH:

"And forasmuch as nothing can be so plainly set forth, but doubts may arise in the use and practice of the same; to appease all such diversity, (if any arise,) and for the resolution of all doubts, concerning the manner how to understand, do, and execute, the things contained in this Book; the parties that so

"doubt, or diversely take any thing, shall always resort to the Bishop of the Diocese, who, by his discretion, shall take order for the quieting and appeasing of the same; so that the same order be not contrary to any thing contained in this Book. And if the Bishop of the Diocese be in doubt, then he may send for the resolution to the Archbishop." 5

At present the laity of all denominations have enormous power for mischief over the Church; by the arrangements in question we may hope that the better part of our own people will gain power for good, much beyond what they possess at present. It is evident that if the Bishops and Clergy give to select bodies of laity a hearing, it will be no small improvement on the existing practice; and I am satisfied that if selection and invitation be fairly carried out, as you and I wish, we shall have all that reasonable men can desire. Indeed, I should even dislike a more potential position, and would very earnestly deprecate letting in the thin end of the Elective Wedge. 10 15

The first Letter which I received from you is dated July 28, 1855.* Having given it an extensive circulation, I wrote you an answer dated October 20.† In your next Letter, dated October 22,‡ you propose an amendment of a Plan given in your previous Letter of July. Shortly afterwards, you attended, for the first time, a Meeting of our Council in London, and the following day I wrote you a long Letter, dated November 7, 1855,§ showing you how far our Society, as well as Convocation itself, was committed on the lay question, and giving prominence to certain noble and generous sentiments uttered by Canon Wordsworth|| in his place in Convocation in February, 1855. In another Letter, dated December 22, 1855,¶ I informed you of the further circulation of your Letter of July, 1855, but stated my continued inability to deal with it. The truth is, that, as Chairman of our Society, I was desirous to wait until the subject was definitely taken up in Convocation. 25 30

In due time, viz., on the 6th of June, 1856, the Annual Meeting of our Society took place, followed by events of much importance, which you find described with more or less of detail in two Letters, one dated September 18, 1856, and 35

* See page 89.

† See page 91.

‡ See page 95.

§ See pages 97 to 112.

|| See page 111.

¶ See page 144.

addressed to the Rev. Francis Merewether,* the other dated March 12, 1857, and addressed to the Rev. Charles Williams,† now Principal of Jesus College, Oxford.

- Then followed a General Election, and a new Convocation, 5 at the first Meeting of which, viz., in May, 1857, a Committee was appointed by the Lower House to consider "the best means of obtaining the counsel and cooperation of the laity of the Church in Annual Visitations or Diocesan Synods, "or in any other modes that may be deemed expedient."
- 10 The appointment of this Committee took place under very special circumstances, and under a most distinct impression that the laity would not be dissatisfied with proceedings based upon what is called Catholic or Scriptural precedent, and that they would not press for arrangements involving election; other- 15 wise there is reason to believe that the Committee in question would not have been appointed.

Let me here quote from a Letter addressed to the Rev. Mr. Vincent,‡ while he was yet in London, attending to his duties in Convocation, in the month of May, 1857:—

- 20 "An eminent Clergyman, to whom an Oxford Clergyman of no less eminence than himself had referred the question, is understood to have said that, although it was a difficult matter to dogmatize upon, yet he would feel at no loss how to act, were he 25 "a Bishop. He would be continually holding Meetings of the Clergy, and would do all in his power to interest the laity in Church work. The latter he would take care to invite as occasion might offer, to consult with himself and with the Clergy on many matters fit, in his opinion, to be brought before them; 30 "excluding, of course, such as pertain to the ministerial office, but embracing as many as possible of a general kind, which require "the advice or assistance of the laity."

- Such is the excellence of these sentiments,—such their profound wisdom,—that I consider it impossible to controvert them; indeed, the time is now arrived, when I may mention my obligation in the same quarter for much useful information, and much valuable advice, previous to my Address to the 35 Clergy at Chichester in December, 1858.

After all that has been said, if certain facts are correct which have been stated by an American Clergyman, who attended the Meeting which passed the Resolution mentioned in

* See page 155.

† See page 167.

‡ See page 183, lines 7 to 18.

my above-mentioned Letter to the Rev. Francis Merewether,* election is not, in practice, the basis of the lay element in the Diocesan Synod of the United States.

It gratifies me to find that you appreciate the labours of the Committee, and their Report. Surely it is our duty, as good Churchmen, to smooth the difficulties of our Clergy, and to give them as little trouble as possible. Referring to a Letter which I had occasion to write to Mr. F. H. Dickinson† about two years since, I would express to you the satisfaction with which I have just heard that whilst distinctly retaining his own views he has no wish further to press them. In the late Editions of my Chichester Address‡ I have reprinted a Letter from him which appeared in the *London Guardian* newspaper, in March last, with a reply from the pen of the Rev. W. Pound. It is natural to an ardent mind to admire any approaches to self-government on the part of Episcopal Bodies in connexion, more or less, with the United Church of England and Ireland; and I should be the last person to censure the proceedings of various Colonial Bishops, to whom good Churchmen must look up with reverence. But caution is needful in the indulgence of feelings of this kind; and among other reasons for admiring the line taken by the Committee of the Lower House, I am sure you will agree with me that their marked regard to the constitutional position of Episcopacy in this country, holds an important place. Those who are the most conspicuous as having shown no disposition to promote the action of Convocation in this Province, are constrained to admit its constitutional standing; and, for my own part, in looking at the various collateral problems pressing for solution, I have always taken this general view, that we laymen had better, for our own sakes, continue, as we are at present, without any strictly defined or authoritative position, in connexion with the Clergy and the Episcopate.

The following is an extract from a Letter § to Archdeacon Hone, to which I would request your attention:—

“As a body, the Clergy are and must be distinct from the laity;

* See page 155, lines 25 to 30.

† See pages 28 to 30.

‡ See pages 78 to 80.

§ See page 185, lines 12 to 34.

“and I should anticipate confusion from an attempt formally to unite them anywhere, above all from an attempt to unite them in a central body or bodies. The laity are tied to nothing; the Clergy must be baptized and Communicants; being obliged to render Canonical obedience to their Bishops, they are bound to Episcopacy; they are pledged to the Articles and to the whole Book of Common Prayer; they are subject, moreover, to many special laws. It seems to me sufficient, and much the simplest plan, to have it understood, that any given project is one for the proposing of which they are responsible, whatever amount of lay counsel, whether directly or indirectly, may wisely have been taken upon it in the first instance.

“Any such proposal would come before the public with greater simplicity, if understood to be so originated, rather than to stand upon the joint and somewhat undefined responsibility of a mixed body. When matters propounded under central Clerical authority shall have been submitted locally to the laity, whether alone, or in combination with the Clergy, it is natural and almost inevitable, that new lights should be thrown upon them; after which it would seem equally natural, that a Bishop or Presbyter should be the channel for transmitting such lights to the central authority, whether of the Province or of the Diocese.”

Nothing but confusion arises from any but the clearest views of the distinction between processes of legislation on the one hand, and on the other hand, processes of consultation, deliberation, and, if you will, conclusion.*

Processes of both kinds take place in Parliament according to the settled constitution of the realm. Convocation, when assembled by the Queen, as the Law directs, can consult, as I am advised, about canons lawful to be made, as well as about other lawful matters, until it has been lawfully prorogued by his Grace the President: it can also enact, as I am further advised, whatever lawful measures have been legally allowed by the Queen for enactment. Now although this last process cannot take place in any † minor Synod, yet consultation, deliberation, and conclusion may certainly be had there or elsewhere. Of course, nothing must be attempted, any where, contrary to Law, but by the common rights of Englishmen laity can consult with Clergy on lawful matters, without restriction as to localities. We see it done every day, according as men please,

Whatever is well and lawfully done by the Convocation of Canterbury, and by the Bishops of the several Dioceses in this Province, will doubtless have great weight in the Province of

* This word is here used in a popular, not legal sense. It is evident that a body which has consulted and deliberated, may at length make up its mind. The idea is quite distinct from that of legislation, and legal compulsion, i. e., conclusion or concluding, of others. See page 151, lines 39 to 41.

† The Diocesan Synod, concerning the legal powers of which a question has been raised, may possibly be an exception to this remark.

York, as also in Ireland, and in the Colonies; the Home Church would naturally, in many respects at least, be expected to set them an example, rather than, as has been supposed by some, to imitate their practice.

This is what I hear said on all sides; and at this juncture I believe that forbearance will be shown by many, whose private views have been somewhat different from those which find evident favour with Convocation.* 5

You will peruse with interest the following Letters, in connexion with recent proceedings in the Diocese of Lichfield. 10

With many thanks for your support, which I know is not given without the continued exercise of a considerate yet vigilant and able scrutiny, I remain,

Most faithfully yours,
HENRY HOARE,

PREES, SHREWSBURY,
Friday, July 17, 1857.

To HENRY HOARE, Esq.,

STAPLEHURST.

DEAR SIR:

On Monday, October 5 next, at Ellesmere,	
On Tuesday „ 6, at Middle,	15
On Wednesday „ 7, at Shrewsbury,	
On Thursday „ 8, at Whitchurch,	

Salop, the question will be discussed at the several Rural Decanal Chapters, "*Whether it be desirable to elect a limited number of devout laymen, of known attachment to the Church, and discretion, as permanent members of the Chapter.*" 20

I have promised at each Chapter to say something to introduce the question. I much wish the decision to be affirmative. With your permission I will ask the Rural Deans whether I may invite you to attend any of these Meetings. 25

If it fell within your Autumn tour to come to Prees on any day before October 4, and to accompany me to these Chapters, your presence would be a great pleasure to me, and a great help to the cause which I wish to see successfully advocated.

Yours, dear Sir, sincerely,

JOHN ALLEN,

Archdeacon of Salop (Lichfield).

* Among others, the Bishop of Chichester has been often quoted as favouring the admission of laity into Convocation; on the contrary, his Lordship's present views agree, I believe, with what is here said.

STAPLEHURST, KENT,
Saturday, July 18, 1857.

To the Ven. JOHN ALLEN,
 Archdeacon of SALOP (*Lichfield*),
 PREES, SHREWSBURY.

VEN. AND DEAR SIR:

Permit me respectfully to acknowledge the receipt of your Letter, in regard to which I am happy to place myself at your disposal. You will, I know, kindly inform the Bishop.

Now that a Committee of the Lower House has reported on
 5 the all-important subject of "the best means of obtaining the
 "counsel and cooperation of the laity,"—in "any modes that
 "may be deemed expedient,"—we shall, I trust, before very
 long, see our way to a settlement of the whole matter.

Whilst earnestly advocating the principle of consultation
 10 and cooperation between Clergy and laity, yet I think that
 the constitution of Ruridecanal Synods should remain intact.

Respecting other Synods of the Clergy no question now
 arises, and therefore there is no occasion to do more than
 just mention them here.

Your very humble Servant,
 HENRY HOARE.

STAPLEHURST, KENT,
Friday, October 30, 1857.

To the Rev. FRANCIS MEREWETHER,
 COLE-ORTON, ASHBY-DE-LA-ZOUCH.

REV. AND DEAR SIR:

15 According to the invitation which, as you are aware, reached
 me in July, I proceeded on Saturday, the 3rd instant, into
 Shropshire, and accompanied Archdeacon Allen on the Monday
 following to Ellesmere, where the Clergy of the Deanery of
 Ellesmere held their periodical Synod. Including the Arch-
 20 deacon, the party consisted of thirteen, and after I had given
 them a succinct statement of the facts detailed in my Letter*
 to you, the following Resolution was moved and seconded:—

"That in July, (subject to the approval of the Rural Dean,) there
 "be a Consulting Committee in lieu of the Ruridecanal Chapter, at
 25 "which laymen, (unanimously recommended by the Rural Dean,
 "the Secretary, and the Archdeacon, and subsequently elected by
 "the majority of the Chapter, and licensed by the Bishop,) should
 "be invited to attend."

* See pages 155 to 166.

No objection was made to the formation, as in Sutton Deanery, of a "Consulting Committee," but in order to raise the question whether the number of their Synodal or Chapter Meetings should or should not be reduced from three to two, the following Amendment was moved and seconded :— 5

"That the existing Ruridecanal Chapters shall meet at the same time, and under the same circumstances as now, but that there shall be a fourth central * Meeting of this Consulting Committee of Clergy, with invited laity present, at some place and time to be afterwards determined on." 10

Under these circumstances all present agreed that the discussion should stand over until the next Meeting of the Synod, which will be in April, 1858.

On Tuesday we went to Middle Rectory, where the Wem Deanery met. Seven Clergymen were present, besides the 15 Archdeacon, and the same course was adopted as at Ellesmere.

That evening I proceeded to Llanfairfechan, with an invitation from the Archdeacon to the Rev. J. V. Vincent, to attend the two remaining Synods, viz., those of the Deaneries of Market Drayton and Shrewsbury. 20

The former took place on Thursday, at Whitchurch, in the spacious Vestry of the Parish Church. Including the Archdeacon, Dr. Cotton, (Provost of Worcester College, Oxford,) Mr. Vincent, and Mr. Furnival, from the Diocese of Exeter, who attended as Visitors, seventeen Clergy were present; and the 25 same proceedings took place as on the previous days.

The latter Meeting took place at St. Chad's, Shrewsbury, in the Vestry of the Parish Church.

Including the Archdeacon and Mr. Vincent, thirteen Clergy were present, and the same proceedings took place, with this 30 addition, that Mr. Nihill, an old friend and Correspondent,† was requested by the Clergy to frame a series of questions for their consideration, with a view to the due ventilation of the subject; and Mr. Vincent was requested to address the Meeting. ‡

Let me here quote from a published narrative of what took 35 place in this Archdeaconry in the year 1854 :—

"NEWPORT, SHROPSHIRE, 1854.

"After the delivery of the Charge of the Archdeacon of Salop, in the diocese of Lichfield, at Newport, May 15, 1854, the Arch-

* The word "central" is here used to denote a place for the joint Decanal Meeting, which should be as convenient as possible for all parties.

† See pages 152 to 155.

‡ See page 250, line 30.

- "deacon adjourned the Court from the Parish Church to the Grammar School Library, to consider a plan for the organization of Lectures on Missions. The Churchwardens attended, as well as the Clergy. The following Resolution, moved by the Rev. A. Burn, R.D., seconded by the Rev. H. Cunliffe, R.D., was unanimously adopted:—
- "For the benefit of our Parishes, and for helping forward the Missionary work of the Church, it is proposed to organize a system of Lectures, in connexion with the Society for the Propagation of the Gospel, and the Church Missionary Society; and that the Bishop be requested to appoint the Rev. Henry T. Whately, Rector of Rodington, as Lectura Secretary for the former Society; and the Rev. Henry G. B. Bunsen Lecture Secretary for the second Society."
- "The same Resolution, on the motion of the Rev. G. L. Yate, R.D., seconded by the Rev. D. Nihill, was adopted at Shrewsbury, May 16, 1854, the Archdeacon having adjourned the Court from St. Chad's Church to the Library of Shrewsbury Schools, with only one dissentient of the whole body of Clergy and Churchwardens."

Your information as to the proceedings of your respected Diocesan, the Bishop of Peterborough, at his Visitation, and of the Bishop of Lichfield, on a similar occasion in that Diocese, cannot but be highly interesting and instructive.

- In both instances, the Churchwardens present at each place at Dinner appear to have gratefully accepted the invitation to enter into discussion upon any topics of mutual interest, and we know that the same thing has happened in the Diocese of Bath and Wells, at the Visitation of Archdeacon Denison.

Yours most faithfully,

HENRY HOARE.

SPEECH OF REV. J. V. VINCENT.

- When first I accepted Archdeacon Allen's kind invitation to accompany my valued friend, Mr. Hoare, into Shropshire, I did not expect to be asked to say anything in public on a subject, which he, from his superior information, derived from nearly every locality in England, could treat of so very much better than myself; but, after being called upon yesterday at Whitechurch, it would be affectation in me to say that I was to-day entirely taken by surprise, or that I did not contemplate the possibility of my being invited, as a Proctor for a Diocese, to say something on the subject of Convocation. It would have been far more in accordance with my disposition, had I been permitted to be a listener only, instead of being asked to

do that which I feel conscious I cannot do well; perhaps, too, I might have felt more at ease, if the Venerable Archdeacon and our lay friend had abstained from using such partial terms towards myself, thus raising expectations in your minds, which I really feel unable to fulfil. But I must not take up 5 your time by dwelling on personal topics; I, therefore, pass on to the subject under consideration.

I have for many years looked with some pain and considerable anxiety, yet not without hope,* on the depressed state of the Church of England, attributable to the absence of a visible 10 interest taken in its welfare and progress, on the part of the great body of the people; and arising, as I have thought, in a great measure, from the want of opportunities for more unreserved consultation, and consequent practical cooperation, between the Bishops, Clergy, and Church laity. In consequence 15 of this conviction, I naturally welcomed with much pleasure the movement set on foot some years since in favour of the revival of Convocation, more especially in relation to a question collaterally connected with it, which has lately been rather extensively mooted, viz., the question as to the best 20 mode of securing the sympathy and counsel of the Communicant laity in those Church Matters, which properly come within their province. This question has for a considerable time been creating an increasing degree of interest in various parts of the kingdom, as you have heard from Mr. Haare in the lucid 25 statements which he has made.

But although, both as a Proctor, and as a Member of the Convocation Society, I have felt a general interest in the subject, my more special attention has been drawn to the circumstances of my own part of the country, in which the state of the 30 Church has been, ever since I can recollect, for the most part at a lamentably low ebb, in regard to its influence on the bulk of the population.

Simultaneously, however, with the commencement of the movement for the revival of Convocation, or, more properly 35 speaking, some time afterwards, a most hopeful indication of renewed vitality in the Church manifested itself in North Wales, viz., in the Diocese of Bangor, in the voluntary establishment of an Association, originated by the laity themselves,

* See page 147, line 22.

with the view of calling the attention of their own body to their special duties as lay Churchmen, accompanied by a free acknowledgment of their past short-comings as such.

This movement originated with persons in the humbler stations of life, viz., of the class from which the ranks of the Dissenters in Wales are recruited; and, although it may be true that the Association has been organized in a manner not warranted by what I must call Catholic precedent,* yet it would be unfair not to acknowledge, readily and gratefully, that it has had the effect of reviving a Church spirit, especially amongst the population in the Carnarvonshire Slate Quarries, as also in the other counties of North Wales; neither is it, as I am informed, quite unrepresented in South Wales.

These indications of activity amongst the laity, in a country, where, from various causes, the influence of the Church had become almost a dead letter, call for much thankfulness; and I trust that the spirit excited may, under the blessing of Almighty God, instrumentally conduce to the revival of true religion and activity in the Welsh Church.

But,—to come more closely to the subject of lay cooperation generally,—permit me to read to you a paper hastily prepared since the Meeting yesterday at Whitchurch. The following are conclusions which, whether true or not, have deeply impressed themselves on my mind:—

I. That the Church of England at present is in a painfully and unhealthily divided state as to its component parts, viz., Clergy and laity, in reference to duties in which they should cooperate.

II. That this has arisen, not from any social dislike, or pre-meditated estrangement, but from the absence of practical sympathy, and of the conviction, that cordial cooperation in furthering the Church's mission on earth, is a duty for which they are all equally responsible to God;—Christian laity, no less than Clergy;—all in their respective spheres.

III. That the Church does not possess the active sympathy of the body of the people of all ranks.

IV. That the fault seems to lie at the door of both Clergy and laity; particularly the best instructed of the latter.

* See page 255, line 39.

- V. That it has not been sufficiently inculcated upon the laity generally, that they, equally with the Clergy, have responsible duties to perform, as members of the Church.
- VI. That, in a great measure, it has been the fault of the Clergy, that this important consideration has not been earnestly pressed upon their lay brethren;—and no less the fault of too many of the professing Church laity, that when their attention has been called to the subject, they have not unfrequently treated it as professionally appertaining to the Clergy only, and thus endeavoured to shift the personal responsibility from themselves;—in practice, if not in words, repudiating it, as if the laity were intended to be only passive adjuncts of that body of which Christ is the head, and they, according to their profession, living members. 5 10 15
- VII. That, whilst it would be the height of ingratitude and of injustice not to acknowledge the liberality and munificence of great numbers of the Church laity, in contributing towards the pecuniary requirements of the Church, their personal assistance and advice, as *bona fide* Consultees, is also requisite; and that, therefore, in addition to Synods exclusively composed of Clergy, which, of course, must remain intact for ministerial purposes, convenient provision should also be made for joint Consultation between the Clerical and lay Members of the Church. 20 25
- VIII. That, in consequence of the un-Scriptural absence of united action as fellow-workers, and the apparently undutiful repudiation of combined responsibility above alluded to,—a responsibility equally binding upon both with regard to their special and common functions,—the Clergy and laity, professedly members of that Church which was intended to make the whole world one brotherhood, have, most unhappily, become little better than two distinct castes. 30 35
- IX. That, until this strange anomaly is corrected, and the wrong feelings which it induces are completely removed,—(which thing *vital* Christianity alone can effect,) the

Church, (let the Clergy do what they may, individually or corporately,) can only be half at work.

- X. That to obtain any great end, cordial cooperation and harmony must exist between the instruments.
- 5 XI. That, since all must humbly acknowledge, that the Great Moving Power, on whose agency depend the success and progress of the Church's mission, is the Holy Spirit of God, so it must ever be remembered that He has promised to bless those means which are used in
10 accordance with His will, and in furtherance, humanly speaking, of His purposes.
- XII. That, as He has provided means for the establishment of one Communion in Heaven, so it is His declared purpose that believers should form one Communion on
15 earth.
- XIII. That it is contrary to the purpose of God that mankind should be actuated by any feeling towards Himself and each other but that of love; that is, a love of union in accordance with His laws; and by an abhorrence of
20 disunion and division, which are of the Evil Spirit.
- XIV. That, if it be so, with regard to God's purposes of goodwill towards all mankind, much more so is it with regard to those who profess to embrace the religion of His blessed Son, who prayed to the Father, that they "all
25 "might be one;"—one in affection;—one with regard to instrumental operation towards the establishment of the universality of that one religion;—the consequence of which, if complete, would be the establishment of one Communion, embracing Heaven and earth.
- 30 XV. That, therefore, (this complete unity of feeling and action being the purpose of God,) until the whole professing Church, consisting of Clergy and laity, is at work as one real communion or brotherhood, ignoring, as much as human infirmity will permit, all party feeling, prejudice, and suspicion, and working through
35 God's means towards the attainment of God's merciful ends, the assistance of His Holy Spirit in larger measure cannot reasonably be looked for.

XVI. That, therefore, the Clergy and laity of the Church, all of them professing Christians, should pray in sincerity of heart, that, by the grace of God, every Member of the Church, laying aside all prejudice and uncharitableness and slothfulness, may be impressed more deeply with a sense of his own responsibility as a member of Christ, the child of God, and an inheritor of the kingdom of Heaven. And that so, with the gracious assistance of His Holy Spirit, His will may be done by us on earth, as it is in Heaven. 5 10

It being assumed, then, that the Church cannot be fully at work unless the laity cooperate with the Clergy, the next question which arises is, how to effect a practical cooperation. By what safe and legitimate process can it be attained?

Laying aside the proposition once entertained by many, (and which in fairness I must say that I originally entertained myself, that the laity might without difficulty be introduced directly into Convocation, but which now seems, at least under present circumstances, to be pretty generally abandoned,) two processes have been suggested, through which the cooperation of the laity with the Clergy may be obtained. 15 20

- I. Through an absolute election by the Communicant laity themselves of Representatives from their own body; such election constituting a full title to be a member of a proposed joint consultative body. 25
- II. Through a selection, on the part of the Spiritual Authority, from the general body of lay Communicants.
- I. With regard to the first proposal, precedents seem to be against all processes of election; and, therefore, it scarcely ought to be attempted, unless as a last resource, when action, founded on precedents, after having been thoroughly tried, shall have proved a failure.* Should the Church be reduced to such an extremity, and the less novel plan ultimately fail, another process might hereafter be adopted, if thought necessary; the question would be unprejudiced; but otherwise so hazardous an experiment appears to be unadvisable. 30 35

* See page 179, lines 34 to 39.

- II. With regard to the second proposal, this and this alone appears to be supported by what I have called * Catholic, may I not say, Scriptural precedent. But having said this, let me add, that I am by no means committed to details. The Plan† recommended here to-day, strikes me as being an improvement upon any that I have yet heard of. Why should it be thought that the Archdeacon, the Rural Dean, and the Secretary to the Ruridecanal Chapter, would fail to make a fair recommendation, so that the various ranks and classes of society would be properly and adequately represented? They would have a most important trust to discharge; it is my firm belief that they would discharge it fairly, and that in practice the laity would be fully satisfied.
- 15 In a Letter‡ which I have ventured to address to some of my Co-Proctors, I have noticed an objection sometimes raised against all kinds of arrangements which result in a process of invitation, for the purpose of bringing together laymen to take part in Consultative Meetings.
- 20 It is said that the laity will never be satisfied with mere invitation; that a body of invited laymen would necessarily look like a packed party, and would be considered to represent only the views of the Inviter; that their opinion would, consequently, carry little weight, and could not be accepted
- 25 as a just expression of the general mind even of the faithful laity.
- It is further said that there would be danger of jealousy among those not invited; some of whom might feel that, in any given year, they had been superseded by persons of no higher pretensions than themselves. These little difficulties I hope are disposed of; and it does not occur to me that I have any more to say, except that I am much obliged to the Chapter for the patience with which my poor remarks have been heard.

* See page 252, line 8.

† See pages 248, 249.

‡ See pages 225 to 229.

February 1.]

CORRESPONDENCE,

ETC.

No. XII.

SPALDING,

Friday, Nov. 13, 1857.

To the REV. HENRY MACKENZIE,

Proctor for the Diocese of LINCOLN,

TYDD ST. MARY, WISBECH.

REV. AND DEAR SIR:

It gave me great and sincere pleasure yesterday to find myself once more under the roof of my much valued friend, not long since the beloved Vicar of St. Martin-in-the-Fields.

Whilst still strongly impressed with our most interesting although brief discussion, let me put down a few thoughts, and submit them for your approval or disapproval, as the case may be. 5'

To begin with, perhaps the following words of a Clerical friend, which time did not allow us to notice, will commend themselves to your mind:— 10

“ And, once more,—however much of a reformer you or I may be,—is it not better to make use of what we have, than to wait until we can devise some better scheme? If the Bishops are willing, and the Clergy and laity choose to express a desire for action, there will be no difficulty in setting to work in the several Dioceses and Archdeaconries. Even now, more than one such attempt has been made, and there is abundant encouragement to proceed. Our real difficulty is, not how to employ a willing laity, but how to call forth the will. I should be glad to have your help and counsel, and that of other Communicants, in many matters in which now you are unwilling to interfere. And I doubt not that in the same way our Rural Deans, Archdeacons, and Bishops,* would only be too thankful to avail themselves of lay cooperation. There is work enough for us all, only let us set about it in earnest; and, above all, with sincere prayer to the Great Head of the Church, that He would be pleased to overrule our deliberations and our actions, to the well-being of His Church, and to the glory of His Holy Name.” 15 20 25

What I earnestly wish at the present moment is, that some small beginning should be made in some one Deanery of every Diocese. And if men will only be content to follow the 30

* On the much-canvassed subject of Visitations, I would express myself with the most deferential feelings towards the grave personages who hold them. They can settle the points in question far better than either Presbyters not in the rank of Prelates, or laymen.

Report of the Committee of the Lower House on lay cooperation, viewed by the light of actual practice, with Episcopal concurrence, in three Dioceses, there will surely be no great difficulty. The Dioceses to which I refer, are
 5 those of Canterbury, Lichfield, and Oxford. I cannot add Bath and Wells, without the sanction of the Bishop; but we know what has been there done by a single Archdeacon. Perhaps I might add Exeter, Peterborough, and Salisbury.

Well, then, what does that Report do for us?

10 It deals with the matter under four heads. The first I will pass by, for its recommendations are plain and obvious; and, as you say, we do see, thank God, many instances where the Clergy and Churchwardens, with other laity, do now cooperate in consultation as well as in work.

15 Whilst, then, we may thankfully recognize the great importance of fully developing the Parochial system, and may most earnestly desire to see this done as far as possible, we yet want something besides and beyond it; something larger, and bolder; something more distinctly on a national scale; and
 20 that on many accounts, which I prefer not to specify here.

The second head, accordingly, supplies the very want of which I am speaking. The invitation there recommended will content me for the present. If, as invited by the last two heads, I look higher, I find existing machinery which, in due
 25 time, I would thankfully see turned to account, whether on the convivial principle, or more seriously. You cannot, I think, have both kinds of Meeting in one day. If the Church dines, it cannot debate. If it debates, it cannot dine. After-dinner speeches may indeed be made, and perhaps with the
 30 happiest effect. But something more than after-dinner oratory is needed, to satisfy the earnest and longing minds of those who are yearning after real Synodal action in the Church: and it would be a grave mistake on the part of the Clergy to suppose either that the laity are not inclined, or that they are
 35 not able, to enter as deeply as themselves into any questions which may be submitted by Authority for their consideration.

Still, with you, I feel anxious to see every possible use made of Churchwardens;—for it would be a glorious sight to see
 all the Clergy of one or more Deaneries met together
 40 with them at the Visitation, in a prayerful spirit, to set forward God's work on as large a scale as possible;—to see an assembly of men who, more or less representing the laity,

have been gathered together for a judicial purpose, so raised in character and in feeling, as to be fit, in the opinion of the presiding Spiritual Authority, whether Bishop or Archdeacon, to be gathered together on the spot for a further and more important purpose ;—to see, in fact, the whole assemblage 5
worthy to have its Meeting continued by him for the high purpose of consultation, deliberation, and conclusion. Surely, such a Meeting would be well occupied, if it were to receive Reports of work done during the past year, or were to consider an outline, previously prepared, of work to be prosecuted during 10
the year ensuing, whether by the joint Decanal Meeting of Clergy and laity, or by the Decanal Synod of Clergy only, or by both, according to the nature and necessity of the case.

Further, such an Assembly would, I think, rejoice to hear that the Bishop had appointed a Diocesan Meeting of Clergy and 15
laity, and it would doubtless say that he should, in all fairness and propriety, name the parties of whom such Meeting should consist. And who will venture to affirm that if he desired to construct it fairly and wisely, in the sight of God and man, he would be unable to execute such intention? The supposition either 20
that, in so grave a matter, he would neglect to take advice, or that, having taken it, he would fail, really seems too absurd to be entertained for a moment. As it seems to me, however, the attainment of this second and far higher result,—a joint Meeting of Clergy and laity on a Diocesan scale,—should on no account 25
be hurried on. All honour and thanks to the Committee of the Lower House for their adherence to existing institutions. Surely this was the part of true wisdom. But, in the mean time, do not be surprised if I seize gladly on the second head of your Report, which alone presents 30
features of novelty, although the recommendation to which I allude is introduced so quietly, that it almost seems to have slipped in by the way. For practical purposes the Clergy will probably be much pleased with the joint Meetings which it recommends. They will find them so convenient, so easy to 35
manage, so quiet, so free from formality, pomp, and ceremony, that in them the real work will be done. They should be set in motion by Authority, for various reasons. Among others, I may observe that this will keep their proceedings orderly, and uniform, yet without unduly restraining the just and salu- 40
tary development of local genius and zeal.

Yours affectionately,
HENRY HOARE.

CHAET SUTTON, STAPLEHURST,
Saturday, November 14, 1857.

TO HENRY HOARE, Esq.,
 STAPLEHURST.

MY DEAR SIR :

- I received your favour requesting permission to name me as one of the laymen to work with the Clergy of our Deanery, and you will not blame me for having given the matter some consideration before replying to your Letter. You are aware
- 5 that I have a great deal of business lying very wide, fully occupying my time and attention ; I, therefore, feel very indisposed to engage in any movement of the above character, unless there appears to be a good prospect of some useful and practical result.
- 10 Now, so far as I have heard, nothing has yet been *done* by the joint Meeting ; and unless some more decided and practical course of action is to be suggested for the enlarged body, and more zeal and earnestness are contemplated in its future proceedings,—I really see no use whatever in belonging to it ; and
- 15 you must be aware that the blunt rough way in which I naturally give expression to my own notions, is not likely to make me an agreeable addition to such a body, although I cannot but feel that it would do me, individually, a great deal of good to come in contact with such men.
- 20 You will oblige me by letting me know the names of the laymen already selected, and of those whom it is proposed to add.
- I entertain feelings of the highest respect for you personally, and hope to see your most earnest wishes for the welfare of the Church thoroughly carried out.

Yours faithfully,
 P. S. PUNNETT.

STAPLEHURST, KENT,
Tuesday, November 17, 1857.

TO P. S. PUNNETT, Esq.,
 CHAET SUTTON.

MY DEAR SIR :

- 25 Many thanks for your Letter.
- Our present business is with the whole of that portion of the United Church of England and Ireland, which is situated within England and Wales. This branch of the Church is divided into twenty-eight Dioceses, each of which, in theory,

is governed by its own Bishop;—an officer to be regarded not as a mere Clerical Chairman of a Committee, but as one endowed with special authority, over and above that possessed by his Clerical brethren. With a view to such improved arrangements as the necessities of the times demand, our Spiritual Rulers, in the Province of Canterbury, have of late years availed themselves of the opportunities afforded them by the periodical Meetings of Convocation, in pursuance of the Queen's Writ, for the purpose of taking public counsel with each other, and with the Clergy in the Lower House, on such lawful matters as they have deemed of importance; and this has been done with the manifest approval of many good men, and without offence, (so far as I am aware,) to any.

In particular, Committees of both Houses have been appointed to consider the important subject of Home and Foreign Missions; and as the Reports of these Committees will, ere long, be considered in Convocation, it has been thought desirable that the Clergy should bring the matter under the notice of the laity generally, in the several Rural Deaneries. For this purpose, a wish has been expressed that each Rural Dean throughout the country should assemble his Synod; and, in addition to these assemblages, which, as you know, are exclusively Clerical, that he should hold Special Meetings of the Clergy, at which he should endeavour to secure the attendance of a limited number of laymen resident in the district, selecting from the several Parishes the ablest men, of all classes, from among those whom the Parochial Clergy may recommend as well-wishers to the Church, and taking such counsel with them, in respect of the selection, as he shall think desirable. This, you perceive, will fall in well enough with what was done in this Deanery last year, and supplies an answer to the question which I have never been willing to answer myself, What are we going to do?

On Friday next, at an early hour, I am going to London for the winter, and should be glad to see you, if possible, before that day. I will write to the Rural Dean, and tell him that you wish to know the names which it is proposed to add to those of last year. Among them, I am happy to mention Mr. Whatman, M.P. for this Division of our County.

Yours most faithfully,

HENRY HOARE.

STAPLEHURST, KENT,
Thursday, November 19, 1857.

To P. S. PUNNETT, Esq.,
CHART SUTTON.

MY DEAR SIR:

Many thanks for your kind call yesterday. The Rural Dean called on me subsequently, and promised to write to you. He expressed considerable pleasure at the prospect of your making one of his party.

5. Herewith I send you an account of the Yalding Dinner, last Friday week,—when you will perceive that I made the public acquainted with the nature of our proceedings,—also an extract from a very useful and businesslike publication called “The Lichfield Church Calendar.”* We want such a Calendar
10 for all England and Wales.† It has been too much the case that certain Church matters have been hushed up; as if there was something about them that would not bear inspection. A column is added for the lay Consultees,‡ and I would give the particulars of each Deanery separately.

Yours ever faithfully,
HENRY HOARE.

“YALDING AGRICULTURAL ASSOCIATION.

- 15 “The Annual Meeting took place on Friday, November 6, 1857.
“The attendance of labourers was remarkably large, that of gentry not quite so large as usual.
“An excellent lunch was provided by Mr. Boorman, which gave great satisfaction to a numerous party.
20 “The dinner took place at Mr. Holder’s, the ‘George Inn,’ Yalding. Amongst those present were—H. Hoare, Esq. (in the chair), Colonel Fletcher, P. Fletcher, Esq., F. B. Elvy, Esq., A. Warde, Esq., G. Mandy, Esq. (Farningham), Mr. White (Nettlested), Mr. J. Tomkin, Mr. Reeves, jun., Mr. Grace,
25 “Mr. Hammond, Messrs. Bridgland, sen. and jun., Mr. J. Luck, “Mr. White (secretary), &c. Mr. Tomkin, sen., filled his accustomed place in the vice-chair.
“After the usual loyal toasts,
“The CHAIRMAN rose to propose the next toast on the list—
30 “‘Church and State and the Clergy.’ Having ascertained that none were present who did not agree with what is generally meant by ‘Church and State,’ the Chairman proceeded as follows:—
“It is quite a thing of modern date, not perhaps more than thirty years old, that Churchmen should have to consider what is meant
35 “by being a ‘Churchman.’ I am known as a moderate Churchman, but a decided one,—two things not incompatible with one another.
“It is my purpose now to give you some information as to a move-

* See pages 266 to 272.

† See page 183.

‡ See page 272.

"ment in respect of which, notwithstanding my moderation, I have
 "been called mad by some gentlemen of Maidstone. I asked them
 "to prove it, but they found some difficulty in showing why I
 "should have that amiable appellation, which is very often ap-
 "plied to things and persons, when not fully understood. It is 5
 "an expression, therefore, which by no means makes me angry. I
 "wish to state to you an opinion on which I acted last year, viz.,
 "that the circumstances of the times call greatly for a more united
 "action between the Bishops and Clergy and laity of the Church,
 "than had been known before in the history of England. I decid- 10
 "edly think so still, and I have found that I think so in extremely
 "good company. This very district of Maidstone did, last year,
 "what has been imitated in a diocese embracing three other coun-
 "ties, viz., Shropshire, Derbyshire, and Staffordshire, the diocese of
 "Lichfield. The Bishop of Lichfield is a most excellent man, and 15
 "no imputation of party was ever aimed at him. He has been pre-
 "siding, as I heard only this morning, at a Meeting of the Archdeacon
 "and Rural Deans of the Archdeaconry of Salop, and there seems
 "every probability that he will sanction a scheme similar to that
 "which was set on foot last year in this Deanery of Maidstone, or 20
 "rather, as it is called, Sutton. It is not at all a matter of party. The
 "Clergy are supposed to invite in every Deanery a sufficient number
 "of fair and moderate Churchmen to discuss and deliberate upon many
 "matters tending to the good of the Church, and thereby of the whole
 "country. Having been present at these Decanal Meetings in 25
 "Shropshire, I was delighted to see the unanimity which prevailed.
 "Nor is this all. I have been invited lately to go down into the
 "diocese of Oxford, to the house of a clergyman who bears the name
 "of Bickersteth, a truly pious and Christian man, whose name was
 "certainly never heard in company with aught belonging to the ex- 30
 "treme High Church party, and I was so interested in what took
 "place, that I had to travel by the mail train last night to keep my
 "engagement here to-day. The Bishop of Oxford is now engaged
 "in a Visitation of his Clergy. At Chipping Norton there was a
 "very large Meeting on Tuesday last of the Clergy of three Deaneries, 35
 "which adjourned into the Town-hall; and after they had dis-
 "cussed matters of considerable importance in connection with
 "some recent legislation by Parliament, on a subject which deeply
 "interests the whole country, the Bishop sent out to invite me to
 "come into the Meeting. I did so, and stated what had been done 40
 "here in Sutton Deanery. They were very much struck with my
 "narrative, and still more with what had happened in the diocese
 "of Lichfield. I was listened to with great attention and interest,
 "not because I spoke my own views, but because they were views
 "derived from intercourse with some of the wisest and best men 45
 "in the kingdom; and they seemed disposed cordially to approve
 "of what was contemplated and what had been done. The Meet-
 "ing then adjourned to the inn, and with the Clergy (the Bishop in
 "the chair) there dined a large body of the churchwardens of
 "the three Deaneries. I sat in the midst of the latter, and can 50
 "bear testimony to the delight and cordiality with which they re-
 "garded what was going on. This was on Tuesday last, and I un-
 "derstand that similar results occurred at Buckingham and New-
 "port Pagnel. At one of these places the churchwardens were so
 "delighted with what they saw and heard that, as I am informed,

- “ many of them would stand up while his lordship spoke to them.
 “ There was an united feeling of a most extraordinary kind, and his
 “ lordship is now going through his diocese, and will finish the
 “ Visitation to-morrow week at Oxford. I heard him complain of
 5 “ the lies continually launched at him ; and good judges among the
 “ Clergy spoke of him as by far the first man of the day, looking
 “ to his ability and his straightforwardness on all occasions. It
 “ is the greatest mistake to suppose that he is at all prone to
 “ those cunning ways which wicked and designing men continually
 10 “ attribute to him. I know him well—I have known him from a
 “ boy when we were at school together, and if he has any fault, it
 “ is that of being too open. I am glad this movement has his hearty
 “ approval. There is very little doubt that before long the talent,
 “ sagacity, and wisdom of Churchmen will be so exerted that we
 15 “ shall no longer be taunted by those who are opposed to us with
 “ unpractical ideas or bigotted conduct. I say that there is not a
 “ gentleman at this table who is not competent by the exercise of his
 “ own common sense to form an opinion as to what is for the good of
 “ the Church. The laity appreciate what I say—they can see that
 20 “ there are many things that ought to be done, and that would be
 “ done if they had their way. Now is the time, then, wisely and
 “ carefully to weigh what direction may be given to the practical
 “ energies of the laity, and whether much may not be left in their
 “ hands, and confidence placed in their wise discretion. If any
 25 “ gentlemen would like to have any information on the subject, I
 “ shall be most happy to assist them to the utmost of my power.
 “ My wish is that these things should be made public and as widely
 “ spread as possible, for I feel strongly that they are matters of which
 “ Kentish men, whether they live at Farningham or at Maidstone,
 30 “ may be justly proud. I am happy to say that our venerable
 “ Diocesan, the Archbishop of Canterbury, has largely contributed
 “ to the results I have described. I am also happy to acknowledge
 “ a debt of gratitude to the Archdeacon of Maidstone—a man who
 “ I know is most acceptable to the great body of the churchwardens
 35 “ of the diocese—a man than whom we have few wiser or more
 “ learned, and one who is well known for his caution, so that
 “ anything recommended by him for adoption must commend itself
 “ to the favour of every well-meaning Churchman, whether of
 “ the Bishops, the minor Dignitaries, the Clergy, or the laity.
 40 “ I have, therefore, great pleasure in giving you, ‘ Church and State,
 “ ‘ and the Archbishop and Clergy of the Diocese.’
 “ The Chairman next, in an appropriate speech, gave ‘ The Army
 “ ‘ and Navy.’
 “ Colonel Fletcher, in responding, spoke of the duty devolving
 45 “ upon all Englishmen, who loved their country, to promote as
 “ much as possible the obtaining of recruits, so that our army
 “ might in these eventful times be maintained efficiently in num-
 “ bers as well as in training and discipline.
 “ The CHAIRMAN then gave ‘ Prosperity to the Yalding Agricul-
 50 “ tural Association.’ He said—A toast so important is much
 “ better if it can be accompanied with something like a sentiment.
 “ I do not, then, hesitate to say that the English nation is a
 “ religious nation. We are a people that feel strongly on these
 “ matters, and we are very independent, moreover, in our views of

"politics. These are, therefore, two topics which are usually
 "banished from social meetings of this kind, and I am the last man
 "to quarrel with that rule; at the same time, there are special
 "occasions when it may be trenched upon. This is one of
 "those special occasions, those present being all well-wishers to the
 "Church, and altogether opposed to any designs for pulling down
 "Church and State. Great evils arise from our state of division,
 "and when I am disposed to be not so cheerful as I am at this
 "moment, I take it very much to heart. We see too often man
 "against man—neighbour against neighbour—instead of all pulling
 "one way in the cause of truth, which is the cause of religion and
 "morality; and we really fall very much to pieces, and the common
 "enemy gets the advantage. I can only state what has occurred
 "here to-day. There has been in this parish a serious crime com-
 "mitted,* which may serve to remind us how closely the condition
 "of our labourers† should be looked into. There can be no doubt
 "but that it is fraught with great evils both to themselves,
 "(which is the most important,) and also to us. The condition
 "of our labourers is a reproach to us, and it behoves the em-
 "ployers to take this thing seriously to heart. It is one of
 "the first things that might be taken into consideration by the
 "associated bodies of Clergy and laity that I have described. The
 "country is divided, as I have intimated, into Rural Deaneries; and
 "if the Clergy would go to work honestly and fairly, and find out
 "laymen to assist them of the greatest talents, and, of course, of
 "character and conduct, we should have such deliberations and
 "such united action, under the heads of the Church, as would, in a
 "manner of speaking, carry all before it; and we should not give
 "occasion to honest men to dissent from the Church, as is now, un-
 "happily, too much the case—too much particularly in this arch-
 "diocese of Canterbury. I do think the Clergy have been too
 "slack;—that the Archbishops and Archdeacons have been too
 "slack. I speak of past times—I don't speak of any one living. In-
 "deed, I have been told by an eminent Wesleyan minister, whose
 "name must always be mentioned in terms of the highest honour,
 "(Mr. Jackson, of Richmond, in Surrey,) that there never was a
 "time when the Church was doing her work so well as at the
 "present moment. This is an encouraging circumstance; but
 "there is yet a great deal more to be done. Many of us, and I for
 "one, are painfully conscious of our shortcomings, but that is no
 "reason why we should be fainthearted. We should rather en-
 "courage each other, and encourage the Clergy, and strive to be
 "more like the bundle of sticks, which, united together, is
 "invulnerable, for without union nothing can be done. I have
 "been led to say this by observing that the quiet, onward, perse-
 "vering work of associations like this has wrung from the public
 "press the reluctant admission that there is something in them—
 "that these 'bucolic associations of clodhoppers' have not ex-
 "isted and laboured in vain. We are men of progress in the best

* A person, apparently in respectable circumstances, is in custody on the charge of receiving stolen goods from the labourers of two neighbouring gentlemen, and thus, of course, fostering and aiding crime.

† See pages 19 to 22.

- “sense of the word, and no one can look at the farming operations
 “of the present day without being conscious that we have made,
 “and are making, great strides; and this is the very reason why
 “we should meet together as we do to-day to discuss these im-
 5 “provements. Depend upon it, that while we endeavour to
 “strengthen the hands of the honest labourer, to reward those who
 “keep off the parish, to do honour to long and faithful service,
 “and to reward skilful ploughing and hop-drying, we are doing
 “a good work. Talking of hop drying, I was struck with the fact
 10 “that a hop-dryer in the service of Mr. Beard undertook to look
 “at the samples exhibited at Staplehurst, and to tell which was
 “his drying.
 “Mr. REEVES.—Yes; and he did it too—out of forty-five samples.
 “The CHAIRMAN.—You will think it scarcely credible: but this
 15 “by the way. We must all acknowledge the general principle,
 “that it is our duty to do all that we can—and also that much more
 “may be done. I am saying this more freely, perhaps, than I
 “should if we had a parson in the room. But we are the bone and
 “sinew of the Church. They do not now say that the Clergy are
 20 “the Church, but they say this, ‘You are the body, and we your
 “ministers—come, let us see what we can do together.’ I trust one
 “of the first things done will be the improvement of the state of
 “the labourer. Let us see that they go either to church or chapel—
 “let us remind them that they are responsible beings—that they
 25 “must think of the next world as well as this. Let us not forget
 “that it is our duty as employers to think for them, if they will
 “not think for themselves, and to strengthen the hands of those
 “whose duty it is especially to have care of their immortal souls,
 “the ministers of religion.” (*Maidstone Journal, Tuesday, Nov. 17.*)

“LICHFIELD DIOCESAN CHURCH CALENDAR, Etc.

1857.

“CONTENTS.

	Page
“Dedication,	v
“The BISHOP, Chaplains, Consistory Court of the Dio- “cese, &c.,	vii
“Lichfield Cathedral Church,	vii
“Rural Deans,	viii
“PARISHES (with names of Clergy and Churchwardens):	
“Archdeaconry of Stafford,	i
“Derby,	16
“Salop,	26
“CLERGY, (including Surrogates,) Stafford,	32
“Derby,	37
“Salop,	42
“CHURCH EXTENSION:	
“Episcopal Notices, Ordinations, Consecrations, Confirma- “tions, &c.,	45
“Theological College, Lichfield,—Constitution, List of “Council, &c.,	50
“Diocesan Society for Promoting Church Extension in the “Diocese of Lichfield,	51

" Newton's College, (Lichfield),	...	...	...	...	81
" Spalden's Charity, (Ashbourne),	...	...	...	...	82
" Clergy Orphan Corporation,	...	...	...	...	82
" North Staffordshire Branch of Manchester School for the					
" Deaf and Dumb,	...	...	...	...	82
" Buxton Bath Charity,	...	...	...	...	83
" Infirmarys, Hospitals, Asylums, &c.,	...	...	...	...	83
" Savings' Banks,	...	...	...	...	84
" Obituary,	...	...	...	...	85
" List of Fairs and Markets,	...	...	...	...	87
" Quarterly Meetings of Iron, Coal, and Lime Masters, for					
" 1857,	...	...	...	...	88
" Quarter Sessions for 1857,	...	...	...	...	88
" Correspondence, with Suggestions to the Clergy for the					
" methodical collection and arrangement of facts of					
" Archæological or Topographical interest,	...				89

" GENERAL ADVERTISEMENTS.

" Belper, Parsonage and Schools,	...	...	...	...	93
" Coton Institution,	...	...	...	...	94
" Sun Life Assurance Society,	...	...	...	...	95
" National Society's School Materials,	...	...	...	...	96
" Whittaker and Co., School Histories,	...	...	...	...	97
" Hinchliffe's, Rev. E., Barthomley,	...	...	...	...	98
" Edwards, Rev. E. J., Lessons from Ecclesiasticus,	...	...	...	...	98
" Masters, J., Church Works,	...	...	...	...	99
" Blunt's (Professor) Works,	...	...	...	...	99
" Webster and Wilkinson, Greek Testament,	...	...	...	...	100
" Church Choirs, Prayers for,	...	...	...	...	100
" Hawkins, Rev. E., Psalms, Lessons, and Prayers,	...	...	...	...	101
" Bangham, Rev. T. A., Confirmation Questions,	...	...	...	...	101
" Stocker, Rev. Dr., Publications,	...	...	...	...	101
" Clarke, Rev. J. E., Publications,	...	...	...	...	102
" Gleadowe, Rev. T. L., Daily Prayers,	...	...	...	...	102
" Evans, Mr. A., Choir Master,	...	...	...	...	103
" A New Clifford for 1857,	...	...	...	...	103
" Hymns and Canticles of the Liturgy,	...	...	...	...	103
" Clinton's Flute and Clarionet,	...	...	...	...	103
" Robinson, J. R., Walsall,	...	...	...	...	104
" Powell, John, Photography,	...	...	...	...	104
" Peace and Harmony,	...	...	...	...	104
" The Way to be Happy,	...	...	...	...	104
" Edwards and Son, Upholsterers,	...	...	...	...	105
" Broomhall, J. & H., Tailors, &c.,	...	...	...	...	106
" Mrs. Swift, Trentham Inn,	...	...	...	...	106
" Howson, W. and Son, Tea Dealers, &c.,	...	...	...	...	107
" Arblaster, C. J., Chemist and Druggist,	...	...	...	...	108
" Dodson, Richard, Marble Mason, &c.,	...	...	...	...	109
" Trigg, S., Hatter,	...	...	...	...	109
" Jones and Willis, Church Furniture,	...	...	...	...	110
" Musical Instruments,	...	...	...	...	111
" Crewe, F., Newcastle,	...	...	...	...	112
" Colonial Church and School Society.					
" Parker, John Henry, and James, Publications.					

"DEDICATION.

"TO JOHN, LORD BISHOP OF LICHFIELD, FIRST IN LABOURS AS IN
 "OFFICE, FOR THE WELFARE OF HIS DIOCESE, THIS PART OF THE
 "ALMANACK, COMPILED FOR THE SPECIAL USE OF THE CLERGY
 "AND LAITY WITHIN HIS LORDSHIP'S JURISDICTION, IS MOST
 "RESPECTFULLY DEDICATED."

"BISHOP.

"Right Rev. John Lonsdale, D.D. (consecrated Dec. 3rd, A.D., 1843)

"*Archdeacons.*

"*Stafford.*—Ven. Henry Moore, M.A.

"*Derby.*—Ven. Thomas Hill, B.D.

"*Salop.*—Ven. John Allen, M.A.

"*Consistory Court of the Diocese.*

"*Chancellor of the Diocese.*—Worshipful J. T. Law, M.A.

"*Registrar.*—Rev. H. Mann.

"*Deputy Registrar.*—J. Mott, Esq.

"*Secretary to the Bishop.*—R. W. Hand, Esq., Stafford.

"*Registrar of the Archdeaconry of Stafford.*—William Fell, Esq.

"*Registrar of the Archdeaconries of Derby and Salop.*—John

"Mott, Esq.

Proctors to the Consistory Court.—John Mott, Esq., William Fell,

"Esq., Sinkler Chinn, Esq.

" RURAL DEANS IN THE ARCHDEACONRY OF STAFFORD.

- " *Alstonfield*.—Rev. Dr. Simpson, Vicar of Alstonfield.
- " *Brewood*.—Rev. William Lister, Vicar of Bushbury.
- " *Cheadle*.—Rev. George Mather, M.A., Huntley Hall.
- " *Eccleshall*.—Rev. Joseph Salt, Standon.
- " *Handsworth*.—Rev. George W. Murray, Rector of Handsworth.
- " *Himley*.—Rev. Wm. Lewis, Vicar of Sedgley.
- " *Leek*.—Rev. J. Bradshaw.
- " *Lichfield*.—Rev. T. A. Bangham, Lichfield.
- " *Newcastle-under-Lyme*.—Rev. Charles Hebert, Rector of Burslem.
- " *Penkridge*.—Rev. James A. Fell, Perp. Curate of Penkridge.
- " *Rugeley*.—Rev. Thomas Dinham Atkinson, V. of Rugeley.
- " *Shenstone*.—Rev. Robert W. Essington, Vicar of Shenstone.
- " *Stafford*.—Rev. William E. Coldwell, Rector of Stafford.
- " *Stoke-upon-Trent*.—Rev. Charles P. Wilbraham, V. of Audley.
- " *Stone*.—Rev. Ralph Bourne Baker, Incumbent of Hilderstone.
- " *Tamworth*.—Rev. John Mould, Vicar of Tamworth.
- " *Trentham*.—Rev. E. J. J. Edwards, Perp. Curate of Trentham.
- " *Trynall*.—Rev. Cornelius F. Broadbent, V. of Worfield, Salop.
- " *Tutbury*.—Rev. Paget Moseley, Rector of Rolleston.
- " *Uttoxeter*.—Rev. Lewis Bagot, Rector of Leigh.
- " *Walsall*.—Rev. John Hodges Sharwood, Vicar of Walsall.
- " *Wolverhampton*.—Rev. W. Dalton, V. of St. Paul's, Wolverhampton.

" RURAL DEANS IN THE ARCHDEACONRY OF DERBY.

- " *Alfreton*.—Rev. Robert Hey, Perpetual Curate of Belper.
- " *Ashbourne*.—Rev. John Richard Errington, Vicar of Ashbourne.
- " *Ashover*.—Rev. Robert Jones, Cromford.
- " *Bakewell*.—Rev. Hubert K. Cornish, Vicar of Bakewell.
- " *Brampton*.—Rev. William Peach, Perpetual Curate of Brampton.
- " *Buxton*.—Rev. R. P. H. Brown, Perpetual Curate of Buxton.
- " *Castleton*.—Rev. George Hall, Perp. C. of Chapel-en-le-Frith.
- " *Chesterfield*.—Rev. John Hamilton Gray, Vicar of Bolsover.
- " *Cubley*.—Rev. Frederick Anson, Rector of Sudbury.
- " *Derby*.—Rev. Edward H. Abney, Vicar of St. Alkmund's, Derby.
- " *Duffield*.—Rev. William Leeke, Perp. C. of Holbrooke.
- " *Eyam*.—Rev. William Moxon Mann, Vicar of Tideswell.
- " *Hartshorne*.—Rev. Henry W. Buckley, Rector of Hartshorne.
- " *Lullington*.—Rev. Theodore A. Echalaz, Vicar of Lullington.
- " *Ockbrook*.—Rev. Samuel Hey, Jun., Perp. C. of Sawley.
- " *Radborne*.—Rev. H. R. C. Pole, R. of Radborne and Muggington.
- " *Stanton-by-Bridge*.—Rev. T. W. Whitaker, R. of Stanton-by-Bridge.
- " *Staveley*.—Rev. Edmund B. Estcourt, Rector of Eckington.
- " *Wirksworth*.—Rev. Thomas T. Smith, Vicar of Wirksworth.

" RURAL DEANS IN THE ARCHDEACONRY OF SALOP.

- " *Condover*.—Rev. E. H. Wainwright.
- " *Ellemere*.—Rev. Thomas Hunt, Rector of West Felton.
- " *Market Drayton*.—Rev. S. H. Macaulay, Rector of Hodnet.
- " *Newport*.—Rev. Andrew Burn, Rector of Kinnersley.
- " *Shifnal*.—Rev. Henry Cunliffe, Vicar of Shifnal.
- " *Shrewsbury*.—Rev. Henry Burton, Vicar of Atcham.
- " *Wellington*.—Rev. George L. Yate, Vicar of Wrockwardine.
- " *Wem*.—Rev. John William Drage Merest, Rector of Wem."

List of Parishes, Clergy, Churchwardens, &c., in the Diocese of Lichfield.

ARCHDEACONRY OF STAFFORD.
EXPLANATION OF ABBREVIATIONS.—R. Rector. V. Vicar. P. C. Perpetual Curate. In. Incumbent. C. Curate. A. C. Assistant Curate.

Parish and Post Town.	Prefer- ment.	Patronage.	Popu- lation.	Names of Clergy.	Churchwardens.	Lay Consultees.
Abbots Bromley .. <i>Regeley.</i>	V.	Marquis of Anglesey ..	1563	John Manley Lowe....	John Shipton	**
Action Trussell	P. C.	Hulme's Trustees	319	Matthew Davies	Samuel Shipton ..	
Penkridge.	P. C.	Dean of Lichfield		John Henry Bright ...	J. Higgot	
Adbaston	R.	Rev. J. F. Smith	1172	Jeremiah Finch Smith..	V. Vicars	
Eccleshall.	V.	Earl of Shrewsbury	2382	John Pike Jones	T. Furber	
Aldridge	C.	Sir John H. Crewe, Bart.	681	William Fraser	Robert Tait.....	
Alton.....	V.		297	John Simpson	Joeeph Proffitt ..	
Alstonfield	C.		383	T. Welch	Thomas Heaton ..	
Ashbourne.	P. C.	Gen. & Court Repington	1800	J. Mould	William Bowler ..	
Anslow	V.	Prebend of Alrewas	667	Richard Kay Haslehurst	Henry Roper	
Lichfield.	P. C.	R. Woodward, Esq.		Richard Hart Ingram ..	Benjamin Leese ..	
Alrewas					Thomas Hanson...	
Arley Upper					T. Ensor.....	
Bewdley.					John Pycroft John	
					Sylvester, W. Bond	
					W. R. Pugh	
					R. Woodward....	

** The names in this column being those of invited parties, it is specially to be noted that they belong to this Parish or to that, as it may happen. It is important to observe the precise position of the lay Consultees. Frequently, indeed usually, there will not be one Consultee for every Parish, and the Parish in no case sends them; i. e. they are in no sense Delegates. See page 219, lines 22 to 27.

June 30.]

HINTS
ON
LAY COOPERATION.

A COLLECTION OF DOCUMENTS
SHOWING HOW
COOPERATION OF CLERGY AND LAITY
MAY BE CONVENIENTLY OBTAINED;
THE SYNODS OF THE CLERGY REMAINING INTACT,
AND
THE ROYAL SUPREMACY INVIOLETE.

BY
HENRY HOARE, Esq.,
CHAIRMAN OF THE
SOCIETY FOR THE REVIVAL OF CONVOCATION.

CONTINUED.

LONDON:
FRANCIS AND JOHN RIVINGTON.

1858.

Printed by A. D. Mills, 11, Crane-court. Fleet-street.

1225 . € . $\frac{7}{2}$



June 30.]

CORRESPONDENCE,

ETC.

No. XIII.

14, NEW STREET, SPRING GARDENS,
Tuesday, November 24, 1857.

To the Rev. NUTCOMBE OXENHAM,
RECTOR OF MODBURY, DEVON.

REV. AND DEAR SIR:

Herewith you will receive a copy of a new Edition of my
"Hints on Lay Cooperation."

The most valuable part of this work is the Correspondence, which is now on the point of completion as far as
Number XII.; and I rejoice at the opportunity afforded by
your presence in London of putting the whole into your
hands, for you were among the foremost to discuss the lay
question, when it came under the consideration of our Society,
A. D. 1855. The Divorce question is one proof amongst many
of the necessity which exists, that the Clergy should secure the
wise and intelligent cooperation of the laity; and inasmuch as
this cannot be done, until the details of the *modus quo* are
agreed upon, it is satisfactory to think that the difficulties
which have beset the matter seem to be gradually disappearing.

You will remember that, at the time to which I refer, we all
decided to wait until Convocation should speak on the lay
question, when men might judge for themselves. We knew
that the Report of the Joint Committee on Reform * shewed
a disposition on the part of Convocation to be guided by
precedent;† and as there are few among our Clergy who,
provided their own Synods remain undisturbed, would under-
value the benefits derivable from the counsel and cooperation
of trusty laymen, wherever they can be found, in the several
Rural Deaneries, we were in hopes of seeing some simple Plan
recommended, by which such benefits would be secured.

The Plan in question would agree with your own views, nor is
it new to our Society, for it is embodied in my Address to the

* For their names see page 47, lines 16 to 22.

† See pages 77, 78, 151, 160.

Clergy at Chichester,* A. D. 1853, as also in a Letter addressed to me by Mr. Ottaway,† in December of the following year. It is true that his Letter goes somewhat further, but let me say that the Plan in question is by no means open to the
 5 charge of finality. Admitting of safe and beneficial extension, it is capable of reaching the entire organization of the Church, viewed in reference to each Diocese, under its proper Bishop; and when it shall have been seen, as I trust will with God's blessing happen, that both Clergy and laity are pleased
 10 with the Buridecanal arrangement, then will be the time to proceed to the one higher step which you and others advocate, viz., the meeting of certain Clergy and laity of a Diocese, under the presidency of Bishop or Archdeacon. If men were to press for arrangements in accordance with their own private
 15 fancies, they might retard indefinitely this great result; which is one reason, among many, for hoping that men will agree to what Convocation seems at present disposed to recommend.‡

There are one or two Dioceses concerning which, at the present time, I am without definite information, but in none
 20 should I suppose that there would be a desire to debar Churchmen therein resident from the privilege of meeting together for mutual counsel, especially if the practice should be established in other parts of the Province.§ There are two others which present features of difficulty, but by
 25 the light which has been now thrown on the whole subject, we may hope to see our way through them. The Dioceses to which I allude are those of London and Winchester, containing as they do the Metropolis of England. One and the same principle, however, will probably apply both here and
 30 elsewhere. The Parishes of the Metropolis may be grouped together in such a way as to form convenient areas for Meetings of the Clergy of each group, and then it should be no difficult matter to persuade a certain number of laymen, resident in the several districts, to give their time and attendance for the
 35 purpose of discussing any matters which the Clergy may deem of sufficient importance to come before them. Persons do not always reside or go to Church in the Parish in which their place

* See page 8. † See pages 73 to 76. ‡ See page 366, lines 2 to 33.

§ This remark would probably apply to the whole of the Northern Province; especially since the Archbishop is understood to have no personal objection to the meeting of his Convocation.

of business is situated ; and I suppose that, properly speaking, a man's ecclesiastical location is in that Parish in which he usually attends Divine Service. Some of the Nobility and Gentry have houses both in town and country ; and if acceptable as Consultees in one place, it is probable that they would be no less acceptable in another. Men so circumstanced may possibly have the option of acting in both places, or even in more, should their places of residence be still more numerous. 5

The guiding principle is clear, viz., that he who convokes the Clergy, should also invite and convoke the laity ; which he will do after taking such counsel with Clergy and with laity as he shall judge necessary and convenient. There need not necessarily be an endeavour, on the part of the laity, to arrive, then and there, at joint conclusions with the Clergy ; the object of their attendance might simply be, that they should give their opinions concerning any given matter which they have settled in their own minds. These the Clergy afterwards might wish to consider in their retirement, and perhaps to discuss with each other. It will in due time be discovered whether there is an agreement, or any prospect of agreement : in which case only will there be a possibility of practical results. You cannot, in this country, have beneficial action, either with an unwilling Clergy, or with an unwilling people. When both pull together, as has been in effect observed* in the Report of the Committee of the Lower House of Convocation, then there will be progress. 10 15 20 25

By perusing the papers now put into your hands, you will be able to follow my argument more fully ; and thus to guide your own judgment with reference to the course which should be pursued by the parties present at the Meeting to take place this day at St. Martin's Hall, as announced by the Church Union. You know my anxiety that they should have an opportunity of considering my papers, and prosecuting with full ardour of purpose any work set before us by Convocation. 30 35

Believe me to be,

Yours very sincerely,

HENRY HOARE.

* See page 230, lines 22 to 25.

14, NEW STREET, SPRING GARDENS,

Wednesday, December 2, 1857.

To the REV. CHRISTOPHER WORDSWORTH, D.D.,

STANFORD-IN-THE-VALE, FARINGDON.

REV. AND DEAR SIR :

Herewith I forward an extract from the Minutes of our Council * and Executive Committee.† Our Evening Assembly, this day week, was attended by several strangers, the Bishop of Oxford and Archdeacon Bickersteth being among the number. From my previous communications you will have already perceived that, as I stated at both Meetings, I consider the lay question so far settled, as that our minds may be free from all manner of anxiety, and that the one step is at length visible, which may now be taken.‡ In those Rural Deaneries where the Clergy have been in the habit of meeting, the Rural Dean, with such advice and assistance as he may require, can select certain laymen resident in the Deanery,—some of the best and wisest he can find,—and may apply to the Bishop for permission to invite them to Special or Intercalary Committee Meetings of the Clergy, for the discussion of any matters of sufficient importance to require joint consideration. In those Rural Deaneries where the Clergy have not been in the habit of meeting, the practice may be introduced, and then they may proceed to invite laity, as before mentioned. All this is clearly within our present power, with such details of arrangement as the several Bishops may prefer; and what is more, we may promote the adoption of the same course in Scotland, as well as in Ireland; thus realizing in some measure the beautiful words of the well-known hymn :—

25 “ Thus may we abide in union,
 “ With each other, and the Lord :
 “ And possess, in sweet communion,
 “ Joys which earth cannot afford.”

30 The papers which you kindly sent me in September last, have suggested this obvious idea; indeed they reach further, and suggest the glowing thought, that other Bishops, both in the United States, and in our Colonies, will bid us God speed, even if all do not see their way to adopt a similar practice. Surely, for the sake of unity and charity, of peace and love, this were much to be desired; and then we might have|| a Church Calendar for the Reformed Church, throughout this globe which we inhabit, studded as it is with English Colonies

* See page 278. † See page 279. ‡ See page 312, lines 24 to 31.
 || See pages 183, 262, 352.

throughout the entire expanse of its vast circumference. Let faith in Christ lay the foundation right, and, with well-ordered arrangements for local counsels, a goodly superstructure will arise in the way of arrangements for Diocesan, Provincial, and, in the end, National action. Queen Anne's Secretary of State 5 said, "Take care of the pence, and the pounds will take care of "themselves;" so may we say, "Take care, locally, of the "Clergy and people, and such higher arrangements as are "necessary, will follow in due course."

It is often observed that as women attend Holy Com- 10 munion in greater numbers than men, so it is an important point to secure their help and sympathy in all good works; and to shew that they are not forgotten, I may say that I have been invited by the Rector of Stoke Newington to attend a Meeting* at his house, for the purpose of pointing out how both 15 sexes may be represented at Decanal Meetings of Clergy and laity, yet without any elective process, and so may act in aid of Convocation. In the Archdeaconry of Berks, Diocese of Oxford, we may even see Majesty itself represented in the Decanal Meeting of Bray. 20

In writing to you on the 23rd of September, I mentioned a "developed Paper."† This, I hope, may assist Members of Convocation themselves in coming to safe and practical conclusions; indeed, when they next assemble, it is not impossible that the Members of the Committee over which you presided 25 will be in a position to congratulate themselves on the adoption of the leading recommendations to be found in their Report.

Yours most sincerely,

HENRY HOARE.

P.S. Accept my best thanks for the Circular Letter of the Bishop of St. Andrew's.‡ Adverting to what is assumed in the Dedication of my Book|| as one great end in view, I think 30 it not irrelevant here to draw your attention to the Bishop of Oxford's speech on Friday last, at Willis's Rooms.§ Surely the views there put forth are worthy of energetic and definite support by the laity of England and Wales. They might reasonably attract the attention of his Right Rev. Brethren in 35 Scotland and in Ireland;—Presbyterianism itself might not disdain to be kindled by them;—and we might then hope for a public policy fit for a people calling themselves Christian.

* This Meeting took place on Thursday, Dec. 10. Many ladies were present, and several Clergy. † See pages 234 to 239.

‡ See pages 279 to 281.

|| See page 4.

§ See pages 282 to 288.

CONVOCATION SOCIETY.

MINUTES OF COUNCIL,
Wednesday, November 25, 1857.

The Secretary having read a Letter addressed to him by the Chairman, the latter addressed the Meeting at great length, giving an interesting and important account of the progress made since the last Meeting of Convocation, in July, 1857, 5 (when a Report on lay cooperation was presented by a Committee of the Lower House,) towards bringing into more general activity Ruridecanal Synods or Chapters, and towards obtaining the joint counsel and cooperation of Clergy and laity, with a view to the more complete revival of Convocation in 10 both Provinces.

Resolved,—

“ That the Executive Committee be instructed to communicate
“ with Members of Council in the Northern Province, and with
“ others of the Clergy, and with reference to the circumstances
“ named in the Chairman’s Letter, should urge them to promote by all
15 “ means in their power the introduction, or the increased activity,
“ of Ruridecanal Synods or Chapters in their several Dioceses ; and
“ this especially, as such activity in the inferior Synods would tend
“ materially to carry out the object of the Society, by promoting
“ the practical revival of Convocation in the Northern Province,
20 “ as in the Southern.”

RURIDECANAL ORGANIZATION.

Resolved,—

“ That the Executive Committee be requested to take such steps
“ as may seem to them advisable with regard to addressing the
“ Convocation of the Province of Canterbury, in respect of the
“ more thorough revival of Ruridecanal Synods or Chapters through-
25 “ out the country, and the promoting of such a measure of lay co-
“ operation as may be deemed safe and expedient.”

REPORTS OF COMMITTEES OF CONVOCATION.

Resolved,—

“ That the Executive Committee be requested to take into their
“ consideration the expediency of issuing Addresses to the Arch-
“ bishop of Canterbury, and the Archbishop with the Bishops,
30 “ praying his Grace and the Bishops to exercise any power vested
“ in him or them, so as to allow to Convocation full time for the
“ consideration of the important Reports submitted to them by their
“ Committees, and of other grave matters affecting the well-being
“ of the Church, and the spread of our Holy Religion.”

MINUTE OF EXECUTIVE COMMITTEE,

*Tuesday, December 1, 1857.**Resolved,—*

“ That it is desirable to petition the Convocation of the Province
 “ of Canterbury with respect to the more thorough revival of Ruri-
 “ decanal Synods or Chapters throughout the country, and the
 “ promotion of such a measure of lay cooperation as may be deemed
 “ safe and expedient.”

5

CIRCULAR LETTER of the BISHOP of ST. ANDREW'S.

*“ PERTH, July 20, 1857.**“ DEAR REV. BROTHER :*

“ The Annual Synod of the Diocese for the present year will
 “ be held at the Cathedral on Tuesday, 25th August, and the
 “ Visitation and Meeting of the Diocesan Association of the Church
 “ Society on the following day.

“ There will be Morning Prayer, as usual, at nine o'clock ; and 10
 “ at a quarter past eleven on Tuesday, the Administration of Holy
 “ Communion :—on Wednesday, the Litany.

“ I have to request that you will be so good as to fill up the copy
 “ of the Statistical Schedule sent herewith, and return it to me
 “ before the beginning of next month. The other copy, which you 15
 “ have received from the Synod-Clerk, is also to be filled up, and
 “ presented by yourself in person at the Synod.

“ On the back of the Schedule to be returned to me, I should be
 “ much obliged if you would write down the names and addresses
 “ in full of the principal laity of your Congregation under two heads 20
 “ —1. Laymen who hold office as Trustees, Managers, Vestrymen,
 “ or Churchwardens. 2. Laymen (Communicants) not in office.

“ I also beg that you will inform me at the same time if there is
 “ any matter of business which you would wish to bring forward, 25
 “ either at the Synod or at the Visitation.

“ I hope you will favour me with your company at dinner on
 “ Tuesday, after the Synod. On Wednesday, when our business is
 “ over, it is proposed that there should be luncheon at the George
 “ Hotel, to which the laity will be invited.

*“ I am,**“ Dear Rev. Brother,**“ Your faithful Pastor and fellow-servant.**“ CHARLES WORDSWORTH,**“ Bp. of St. A., D. & D.”*

MOOSE OF

STATISTICAL RETURN FOR YEAR COMMENCING WITH TRINITY SUNDAY, 18

INCUMBENCY OF

‘The Synod being duly constituted by the Ordinary, or, in his absence, by the Dean, every Incumbent shall lay before the Meeting a Report of the state of the Congregation under his Charge, containing the number of Souls and Communicants in it, of Baptisms, Marriages, and Deaths, of Persons Catechized and Confirmed, of Communicants at the several Festivals and other Communion, and a list of the stranger Clergymen who have preached in his Chapel within the year, and such other particulars as the Bishop shall prescribe.’—Canon XXXI.

	REMARKS.	STRANGER PREACHERS, WITH DATE.
1. Church Accommodation * for.....		
2. Number of Souls, <i>i.e.</i> , Members† of Congregation, including Children, who attend Church.....		
3. Number of Communicants, <i>i.e.</i> , who have received their first Communion		
4. How many of these have <i>not</i> communicated in your Church during the year ?		
5. How many times has the Holy Communion been administered in the Church ?		
6. How many individuals received it at Christmas ?		
7. Ditto . at Easter ?		
8. Ditto at Whitsuntide ?		
9. What is the aggregate of numbers who received at these and all the other Administrations collectively ?		

10. Number of Baptized during the Year .....	.....
11. Ditto Confirmed .....	.....
12. Ditto Married .....	.....
13. Ditto Buried .....	.....
14. School Accommodation for .....	.....
15. Number of Scholars on Books—Boys, ; Girls, ; Infants, ; in all .....	.....
16. Average Attendance in School on Week-days .....	.....
17. Ditto ditto on Sundays .....	.....
18. What are the hours and arrangements for Divine Service upon Sundays and other Holydays ?	.....

19. What is the arrangement, if any, for ordinary week-day Services.

20. What is done in obedience to Canon XVIII., which requires 'a regular course
 'of Catechizing in all Congregations ?'

In order to render the above Returns as full and correct as may be, it is necessary that
a *Roll of the Congregation*, distinguishing those who have been *confirmed*, and who have
received their *first Communion*, should be kept by the Incumbent. It will be necessary,
also, to keep account of the numbers, and, as far as may be, of the Individuals, who have
received at each Communion. Registers for the purpose may be obtained at Messrs.
GRANTS', Booksellers, Edinburgh.—See Canon XXIV.

* Calculated at 1 foot 8 inches to each person. † This is intended to include Infants.

(Signed)

Incumbent.

INDIAN MISSIONS.

(From the *London Times* of Friday, Nov. 27, 1857.)

- “ A Meeting was held yesterday at Willis’s Rooms to promote the extension and enlargement of the Indian missions of the Society for the Propagation of the Gospel. The Archbishop of Canterbury took the chair at 2 o’clock. Among those present on
- 5 “ the platform were—the Bishop of London, the Bishop of Oxford, the Bishop of Moray and Ross, the Bishop of Jamaica, the Bishop of Nova Scotia, the Bishop of Montreal, the Bishop of Huron, Sir W. P. Wood, Mr. Palk, M.P. The room was completely crowded, and a great number of persons were unable to obtain admission.
- 10 “ The Bishop of Oxford, in proposing the second Resolution, said,—The Resolution which has been committed to me is to this effect :—
- “ ‘ That the proposal of the society to establish missions in the presidential and other principal cities, with a view to bring the truths of
- 15 “ ‘ Christianity before the minds of the upper as well as the lower classes of India, is deserving of the most cordial approbation and encouragement ; and that it is desirable to promote, by every available means, the education, training, and ordination of the more advanced native candidates for the work of the ministry among their own countrymen.’
- 20 “ I should entirely sympathize with the feeling of reluctance which was expressed by my Right Rev. Brother who preceded me to speak upon this subject, if I thought that our business to-day was in any degree to express an opinion as to the mode in which the British Government in India was in future to be conducted, because I
- 25 “ feel that to offer the slightest opinion upon that which seems to me one of the most difficult and embarrassing questions which can possibly be proposed to a Christian people or to a Christian Government, would here be perfectly out of time and place. None of us ought to express so much as the slightest approach to an opinion
- 30 “ upon it, until he has before him facts, and results of enquiries which I believe no man in England or in India at this moment can have. But I do not understand that in any sense to be our business here. Neither is it that we are met together to throw any blame upon any particular persons, parties, or officers, who
- 35 “ have been engaged in the past government of India. Therefore I entirely agree, so far, with my Right Rev. Brother, and I take it that this was all he meant to say upon the point, because as to looking back—not for the purpose of blaming individuals—but to take a calm and Christian estimate of what has been the discharge by our
- 40 “ nation as a nation, and by our church as a church, of the trust which has been committed to it, that I hold to be one of our bounden duties upon such occasions as these. I can conceive nothing—and I am sure that there was no word which fell from my Right Rev. Brother which was intended to contradict this—
- 45 “ more offensive to Him in whose service we hope to go forth with renewed alacrity, than to refuse to take His rebuke as from Him, and to look back with deep contrition as in His presence at those things which have deserved His rod. It seems to me that it is a special function of the Church to exercise this prophetic faculty
- 50 “ for the dull insensate world. She stands amid the perturbations of nations,—among the afflictions which the Almighty sends upon

" them. She sees the hand come forth upon the wall, and trace in
 " burning characters the mystic sentence ; she sees the wise men of
 " the earth retire with puzzled confusion from the enigma which
 " they cannot interpret, and, calm in her faith, in the justice and the
 " love of Him whom she serves, and instructed by His written
 " word, she reads the writing which the world cannot decipher, and
 " interprets to the people the behests and the intentions of the
 " Highest. It seems to me to be her special function upon such
 " occasions to take the tone and language of that prophet who,
 " when he would have revealed to him what God was about to do
 " with His people, prepared himself for the illapse of the Revelation,
 " by humbly confessing his own sins and the sins of his people,
 " which had brought upon them the miserable Babylonian captivity.
 " Therefore I confess openly my feeling that what has fallen from
 " Mr. Puller is a well-founded charge—and that we must acknow-
 " ledge our shortcomings as a people in this matter, if we would do
 " acceptable service to God, if we would awaken the Christian heart
 " of this nation to a sense of its most imperative duties. We are
 " not met here to complain of one another, but in order that from
 " this room there may go forth, through all the different circles
 " which have their centres here to-day, an influence which shall
 " awaken one determined resolution in the heart of this Christian
 " people to rise up as they have never risen up before to a sense of
 " the great ends for which God has committed to us this enormous
 " trust. Now when I look at it so, I do subscribe with an aching
 " heart to the charge brought by Mr. Puller, not against the East
 " India Company, nor the Indian Government, nor the Government
 " at home, but against the whole nation, because, even if there be
 " such a vast separation in some respects between the people of
 " England and the East India Company, yet the freedom of the
 " English people is such that sooner or later it does make those
 " who administer its affairs represent fairly what is the great mass,
 " good or evil, of its opinion and desires, and that it is which
 " makes the blame rest on the nation, and not on its agents. I
 " subscribe, therefore, for myself to the charge brought against
 " us. I have no doubt that we did not intend to encourage
 " heathenism. God forbid that such an accursed thought should
 " be in the breast of any man, but I believe that we were ashamed
 " of the God of our Christianity, and afraid of owning Him ; that
 " for the upholding of our administration in India we relied upon
 " being tolerated by heathendom, to which we gave a compro-
 " mising half support, rather than on the belief that as God's
 " Providence had given it to us, so God's Providence would keep
 " it for us. It is of the greatest moment that we should under-
 " stand what this really means. Was not the greatest crime which
 " this earth has ever seen committed upon its face, justified and
 " brought about by that same reasoning which has been used to justify
 " our policy with regard to Christianity in India ? What was the
 " argument of those who betrayed the Lord of Life ? ' If we let him
 " ' alone, the Romans will come and take away both our place and
 " ' nation.' The trust of God's ancient people rested rather upon
 " the sufferance of the heathen than upon the might of God's ever-
 " lasting power. By this wretched cowardice they were led into
 " their uttermost guilt ; and has not this been our reasoning with
 " respect to the spread of Christianity in the East ?—' If we do
 " ' this, the Brahmins and the Mussulmans will come and take away
 " ' both our place and nation.' Is not this contrary to the writing
 " written in the Book of Truth, which we can hardly at this moment

- “ read without trembling ? ‘ Whoever, therefore, shall be ashamed
 “ ‘ of me and of my words in this adulterous and sinful generation,
 “ ‘ of him also shall the Son of Man be ashamed when He cometh in
 “ ‘ the glory of his Father with the holy angels.’ If we are ashamed
 5 “ of this faith,—and I will not weary you with details of proof that
 “ we have been ashamed of it,—is not what we have seen the very
 “ aspect of such judgment as Christians have looked for ? Is not
 “ such punishment that by which God forces a Christian people to
 “ contemplate the position which it has almost unawares assumed ?
 10 “ We must never lose sight of the way in which our Indian empire
 “ has grown up. At first our settlements there were mere com-
 “ mercial *depôts* along the coast of the country. We had no notion
 “ of governing the people, but day by day, grain by grain, our
 “ dominion grew, no man knew how, until it embraced the whole
 15 “ country, and still the old tradition, the commercial timidity, re-
 “ mained, which prevented men from seeing all at once that
 “ from being barely tolerated merchants, they had become the
 “ rulers and administrators of one of the greatest empires
 “ which God had ever suffered to grow up in the world. From
 20 “ that miserable and hideous dream God has now awakened us,
 “ and that by just such a judgment as those which the Prophets of
 “ old were in the habit of interpreting to the people of their time
 “ as signs that God had a quarrel with them, and intended to draw
 “ them into a more true and perfect obedience to His will. And
 25 “ if we answer to His word so spoken, then I doubt not that we
 “ shall have reason to rejoice that He has so chastised us. I believe
 “ that the administration of India would not have been changed as
 “ it ought and as we hope it will be changed, but for this mighty
 “ convulsion, which may be compared to those great convulsions of
 30 “ the earth that entirely alter in a moment the whole face of the
 “ globe, lifting level plains up into peaked mountains, and plunging
 “ lofty hills into the depth of some vast inundation.
 “ Who can for a moment doubt that God has so dealt with us
 “ in order that we may assume in a spirit worthy of Christians
 35 “ the new position in which His right hand has placed us, and act,
 “ as we never yet have acted, with true Christian zeal and courage
 “ in the administration of our eastern empire. It is easy to say that
 “ this is only general advice. It must be general from the nature
 “ of the case. We have to do with principles ; it is for others to
 40 “ consider how they may be carried into practice. Now, there is
 “ nothing which the English people more utterly dislike than timi-
 “ dity in the administration of affairs, and yet, though it is alien
 “ altogether to our national character, I believe that it is the feature
 “ which has been stamped upon our religious administration of
 45 “ India. Such has been our fear of confessing the Lord, such, prac-
 “ tically, our expectation that without His help we should be able
 “ to maintain our empire, that we have been led unawares into
 “ what may be truly called an unnational sin. We, whose fault
 “ it is that we are always ready to thrust our fists into the face
 50 “ of every nation on the earth,—to play the braggadocio with
 “ every people under the sun,—have actually cowered before
 “ the Pagan idolatries of India. The Resolution which I have to
 “ propose calls upon us to pledge ourselves to a new line of con-
 “ duct. It sets forth the necessity of establishing missions in the
 55 “ presidential and other principal cities, with a view to bring the
 “ truths of Christianity before the minds of the upper as well as
 “ the lower classes of India—that is to say, by a great scheme en-

"deavouring, with the only arms which a Christian Church can use,
 "openly and avowedly to assault the high places of idolatry in that
 "land. The cobweb notions which have infested some brains, of
 "educating Mahomedans and Brahmins until the polished heathen
 "shall be capable of participating in a silken administration, which
 "shall seek the happiness of all, have been swept away by
 "the besom of the Cawnpore destruction. Why, the man who
 "has shown himself to be the most under the power of that
 "spirit of evil which has been let loose in India for our chas-
 "tisement—Nana Sahib himself—is a man who has that kind of
 "education in considerable perfection, and who passed among our
 "countrymen as a pleasant and highly accomplished gentleman.
 "Ah! how like the tiger of his own jungles, when, sleek and smooth,
 "with its claws soft as velvet, it plays with the little innocent whom
 "it seems to guard! How like, also, the same tiger in its moment
 "of fury, when it has given itself up to the gratification of its brutal
 "passions, and when its vile nature has burst forth in all its hideous-
 "ness and atrocity! A polished Brahmin or a polished Mahome-
 "tan is a savage still, and I trust that henceforth instead of con-
 "fining ourselves to the cultivation of the native intellect, we shall
 "administer India not merely for our own temporal advantage, nor
 "merely for their intellectual development, but for the true benefit
 "of the people, by bringing home to their hearts and minds the
 "ennobling and saving influences of Christian truth. How is that
 "to be done? Not by fraud or violence, not by leading the
 "natives to suppose that they will please England and gain earthly
 "advantage, or avoid punishment by assuming the Christian faith,
 "but by letting all our public acts and, if possible, our private
 "lives declare that we are Christians, that we glory in belonging to
 "Christ, and that we hold India for the good of the people because
 "we are Christians. Let us declare that no man shall be injured
 "because he chooses to become a Christian, but that as long as we
 "hold dominion in India there shall be protection for all. That is
 "the first thing. Then, negatively, we must not any more dream
 "that when we have got a few of our modern notions, gathered
 "from our *Pinnock's Catechisms*, and the like, into the minds of the
 "natives, and left them strangers to God, we have made them capa-
 "ble of exercising power; because we must hold that we cannot
 "have trust in those who believe not in our Lord. It happens,
 "too, that there are many facilities for making them acquainted
 "with our Faith; for the Hindoos, so far from disliking your
 "attempting to convert them, if you do it with the only arms
 "which you can lawfully use, have a love for the intellectual
 "exercitation which it implies, even while they remain attached
 "to their native faith. Like the old Athenians, they love to
 "hear and tell of something new, and therefore we have an op-
 "portunity such as no people ever had before of spreading the
 "Gospel among the heathen. We have the further advantage of
 "standing upon the vantage ground of a better civilization and
 "higher intellectual gifts. The other day I met a gentleman con-
 "nected with one of our highest families, who had been a Resi-
 "dent in India for many years. He told me that upon one oc-
 "casion the Rajah of Gwalior, whose successor has stood so
 "faithfully by us in the present mutinies, said to him,—'How is it
 "'that you English have so great a command over us?' His
 "reply was,—'It is because you pray to an idol which can
 "do no good to you, while we pray to the God of Heaven,

- " through his only Son, and our prayers are heard.' The man
 " was still for a moment. At last he said, 'I believe you are right.'
 " Why did that man's family remain faithful to us? I verily
 5 " believe that it was mainly on account of the moral and religious
 " influence which the Resident had of old obtained over that man's
 " heart. He had got to trust him implicitly. The Resident had
 " helped him to recover a large debt of which he had almost
 " despaired, and when it was paid it came home in bullock wagons,
 10 " and the Rajah sent to say that he had ordered a certain number
 " containing 400,000*l.* to stop at the Resident's door, as his share.
 " Of course the Resident's answer was, 'I cannot take a single penny
 " from you. What I have done I have done as a matter of right
 " and justice.' The Rajah sent for him next day, and said to him,
 " What a fool you were not to take the money, nobody would have
 15 " known it. I should never have told it.' 'But,' said the Re-
 " sident, 'there is One who would have known it—the eye that
 " sleepeth not would have seen it; and my conscience would not
 " have left me a moment's rest.' The Rajah replied, 'You English
 " are a wonderful people, no Indian would have done that.' When
 20 " the Resident was going away the Rajah sent for him and asked
 " him for advice as to his future policy. 'I will give you this
 " advice,' said the Resident;—'very likely troublesome days will
 " come—but if they come, don't be led away. It may appear as
 " though the rule of the Company was going to be swept away.
 25 " Don't believe it; it never will be; and those who stand firm by
 " the Company will in the end find that they have made the best
 " choice.' The Rajah's reply was, 'I believe you are right,' and
 " he transmitted that doctrine down to those who came after him.
 " There, I believe, is the history of Gwalior remaining firm, when so
 30 " many other districts have fallen from us, because Christian prin-
 " ciples had there been brought to bear upon the rulers of that
 " people.
 " Now something like this should be done by missions in these
 " days. The proposal to train young natives so that they may
 35 " be fitted for the work of the ministry among their own coun-
 " trymen is of the first importance. I believe it is essential to the
 " true conversion of any nation to the faith. There is no record
 " upon the face of the earth of any nation being permanently
 " converted until ministers of Christianity were reproduced out of
 40 " the native stock. With the ministry of a stranger there will be
 " separate influences at work, but with natives there must be many
 " allying and welding influences. The mere fact of being spoken to
 " in the beloved native tongue would have a great effect. Close to
 " our own doors in Ireland we know how the sound of the native
 45 " tongue goes home to the hearts of the people; but in such a land
 " as India it will have ten times the effect. Moreover, it is impossible
 " to find men enough here to preach the Gospel to 180 or 200 mil-
 " lions of people—one in six, remember, of the whole human race.
 " Therefore, without training native youth it is impossible for us
 50 " satisfactorily to perform the work. And oh! how different will be
 " that training from what they now receive. There is now an
 " enormous demand for the works of all our old Deists for the rising
 " generation of India, so that to all the ancient superstitions of the
 " country there are superadded the destructive infusions of doubt
 55 " which have been produced out of the seething mass of those who in
 " our own land have lapsed into unbelief. Instead of such training
 " as this, we propose to educate the youth to be bearers of the truths
 " of Christianity to their fellow-countrymen. For this we want

"there a great increase of Bishops. This Meeting is not called
 "for the purpose of promoting an increase of the episcopate in India,
 "but I do not mean to shrink from avowing that it is our opinion
 "that more Bishops are necessary in India. We want Bishops in
 "India, and, what is more, without Bishops we shall never adequately
 "discharge the work of spreading the Gospel in India. You
 "want Bishops in India now for the same reason that you want
 "generals in a time of war. In time of peace you are satisfied with
 "an army which merely discharges the duties of a police, without
 "any great general. You can do then with an old general, whose
 "infirmities prevent him from mounting his horse; but when a
 "state of actual warfare comes, then the excellent old gentleman
 "finds that his gouty foot makes him unable to be a general such as
 "you want. It is the same thing with regard to Bishops. You
 "must have combined movements. Your efforts must be united
 "under one head—you must trust to Christ, the Head of the Church,
 "and to an organized church acting under His own officers. There-
 "fore, if you increase your native priesthood you must multiply
 "your Bishops, and you must not act as you did when you com-
 "mitted to the care of the Bishop of Calcutta the distant province
 "of the Punjab, which no man living can administer as Bishop of
 "Calcutta. Our missions, too, require to be administered with more
 "vigour. I freely admit that in this respect we have made advances
 "of late years, but it was only while the brother of my Right Rev.
 "friend near me (the Bishop of Jamaica) was Bishop of Madras,
 "that the distinctions of caste were abolished even in our own
 "Christian missions. That fact alone may account for our not
 "having prospered more abundantly than we have done in this
 "work committed to us. But if we really set ourselves to do God's
 "will in this, there will be no limit to the blessings which He will
 "bestow upon our work. I read the promise of these blessings
 "even in our present sufferings. I remember that the last and
 "fiercest outbreak of the old heathendom against the Church of
 "Christ, in that terrible persecution of Diocletian, immediately
 "preceded the conversion of the Roman empire to the faith of
 "the Crucified. And why did it? Because those powers of
 "darkness which it stirred up, reading the signs which men's
 "hearts furnished forth, saw that the time was approaching for
 "the triumph of Christianity, and gathered themselves up for one
 "last and terrible effort to put down the faith of Christ. And so
 "I hope it has been in India. The god of this world has read in
 "many respects the signs of the coming time, and has gathered up his
 "servants to one last but, I believe, hopeless effort. For I doubt not
 "that if we rise now at the call of God, ready for his work, we shall be
 "enabled to carry it out abundantly, far more than it has ever yet been
 "given to us to do. My Right Rev. Brother at the commencement
 "of these proceedings expressed a wish that we had some one
 "among us who had himself been in those scenes, and who could
 "speak with that force which practical experience alone can give.
 "Since I came into this room a letter from the Lord Bishop of
 "Madras has been put into my hands, which seems to furnish the
 "witness which my Right Rev. Brother desired. The Right Rev.
 "Prelate writes:—

" 'Ten or eleven clergymen whom I knew, most of them with wives and
 " 'families, are among the slain. At two promising missions, Cawnpore and
 " 'Delhi,—the last the most promising I have known,—the missionaries, their
 " 'wives and families, murdered by assassins; the churches, schools, and
 " 'catechist houses destroyed; the catechists, schoolmasters, and the whole
 " 'body of native Christians cut off.'

"You see it is the cross which is most hated, the white skin in its measure, but the cross stamped upon it most bitterly of all. My Right Rev. friend goes on :—

- 5 " 'How wonderful are the dealings of the Almighty in permitting all these things, but he doeth all things well. I rejoice to find that the venerable Society for the Propagation of the Gospel has determined to renew these missions. Oh! it will be a fertile soil, watered with the precious blood of so many martyrs—men, too, as I can testify, who counted not their lives dear to them in the cause of Christ. If, as I believe will be the case, these deaths shall produce a glorious result in the harvest of souls reaped from them, the cause for which they lived and died will be the gainer. They, being dead, will yet continue to speak in coming time.'

"He goes on to say—

- 15 " 'Surely many a noble youth from our Universities will spring forth to "be baptized for the dead," to succeed to the ranks of the departed, to enter into their labours, and to reap the reward of the conversions which, through God's mercy, shall follow their toils, their trials, and their death.'

- 20 "Already his prophecy has been fulfilled. Since I entered this room I have heard that two men of mark, rank, and promise from our Universities have sent in their names as ready to go forth and take up the standard which has dropped from the hands of the martyred servants of our Lord in India. The Bishop adds,—

- 25 " 'There are two facts resulting from the mutiny which I hope will not be forgotten—viz., that wherever Christian influence has most prevailed there has been least cause for fear, and most attachment to our Government; and where there has been most jealousy to keep men from its influence, there the violence and bad passions of the mutiny have been most prevalent.'

- 30 "Here is the witness who was desired at the opening of the Meeting. Hear the voice of the Bishop of Madras witnessing to you from what he sees around him of what has occurred, and of what in God's Providence is expected to be the issue of it. Amid many things which may make the heart sick, we may derive comfort from the reflection that England is still permitted to enjoy opportunities for spreading the truths of the Gospel, such as no nation ever before possessed since Christianity was founded. Yes, and I doubt not, if God is pleased to give us a mind to do His will,—a spirit of prayer and a spirit of united labour,—that there is before the English church and nation a bright and glorious future God is not like unfaithful man. He does not cast away the instruments which have performed the duties He intrusts to them; and I doubt not, if we attend to things spiritual in India as we have done to the lesser things of this world, that above the ancient honours which God has given us shall arise the new honour of being the converters of the East. As the noblest jewel which adorns the regalia of our ancient Throne, or shines on the fair brow of England's Queen, has come to us from distant India, so, beside and above our maritime supremacy, our commercial greatness, our colonial extent,—beside and above that blessed spirit of national liberty which we have been enabled to retain and exhibit for so many generations to a wondering world—shall stand this new 'mountain of light,'—rescued and enlightened because evangelized India."

June 30.]

CORRESPONDENCE,

ETC.

No. XIV.

**DEANERY OF SUTTON,
ARCHDEACONRY OF MAIDSTONE,
DIOCESE OF CANTERBURY.**

A LETTER

TO

MR. R. W. MANNERING,

CHURCHWARDEN OF

STAPLEHURST.

BY

HENRY HOARE, Esq.

STAPLEHURST,

Thursday, March 18, 1858.

To MR. R. W. MANNERING,

STAPLEHURST.

MY DEAR SIR :

You have kindly helped me, during the last two years, in the work in which I have been engaged ; and it is with no small satisfaction and thankfulness that I now take up my pen, 5 to inform you in a general way how matters stand. This I do, with a view to immediate action, in the way of a public movement in our Parish on the subject of Church Rates.

You are aware that the whole body of the Clergy of our Deanery occasionally meet at Maidstone, where a certain number 10 of laymen are invited to attend, for the purpose of joint consultation, from time to time, on various Church matters. At present this is the only opportunity which we laymen enjoy, of being present at Meetings of the Clergy for purposes of consultation ; but it is not impossible that further 15 opportunities of a larger and more important kind may arise.

Some have thought that such opportunity might be afforded at the Visitation ; but that idea is not generally approved, inasmuch as, on that occasion, the presiding officer sits in his Court as judge, and the recognized proceedings are not of a consultative character. 20

So, again, with respect to the great Meeting of all, which is the Convocation. Some have thought that laity should be there introduced ; but it seems to be at length perceived that it must remain what it now is, viz., a purely Clerical body.

25 Those who have taken an active part in promoting the due exercise of Synodal action, will bear me out in saying that two propositions are now clearly and distinctly admitted :—

I. That the cooperation of Clergy and laity, on an improved system, is a matter of prime necessity.

30 II. That Churchmen need be at no loss how to proceed, in order to bring about such cooperation.

The Report of the Committee of the Lower House of Con-

vocation on the subject of lay cooperation commences with an allusion to an inferior but important Meeting between Clergy and laity, viz., that in a Parish. It is supposed, or taken for granted, by that Committee, that every Clergyman will meet his Parishioners, in Vestry, to discuss matters of mutual or common interest. Perhaps, however, it will be found that sufficient allowance has scarcely been made for three things, viz., (1) the various views, and habits of thought, as well as modes of action, which are found to prevail among the Parochial Clergy; (2) the great variety of the topics which may be discussed at a mixed Meeting of Parishioners; and (3) the heterogeneous character of the parties who may claim the right to discuss them.

Let us take for example the question of Church Rates. Here is a matter on which it is clear that the exigencies of the times demand some systematic arrangements for giving expression to the sentiments of that quiet, but large and preponderating body of her Majesty's subjects, who support the Established Church; in fact, action thereon is desirable, as far as may be, in every Parish, both by Churchmen, and by an important class of Dissenters who, while desiring the correction of abuses, yet regard with affection the Church of their fathers, and by no means wish for the separation of Church and State. But it does not occur to me that you, any more than myself, would consider it indispensable that, in such public measures as it may be thought necessary to adopt, the Clergyman should always take that leading and conspicuous part which devolves upon him at a Vestry Meeting. And this at once brings me to the immediate purpose of my Letter.

Let us look at our own Parish. Mr. Borer, as the Parish Churchwarden, might with great propriety concur with you in calling a Meeting in the Parish for the purpose of preparing a Petition to Parliament on the subject. If you, as the Minister's Churchwarden, will take the chair at such a Meeting, I shall think it a privilege to attend, and support you. When we come to discuss the wording of our Petition, I have reason to believe that our worthy Rector will favour us with his advice.

Perhaps you will call at the Rectory, and ascertain for yourself that there is no objection to our proceeding in the manner proposed. The fact is, that the Clergy of this Realm excel

Dissenting Ministers in this respect among others, that they rarely become *agitators*. Indeed the most devout of the latter are not found to swell the ranks of agitation; but the Clergy, with scarcely an exception, stand aloof from them
5 altogether.

Such, I hope, will continue to be the case, both in Parishes like ours, and in those where it is a common occurrence for the Clergyman to join his people in considering various matters of business which arise from time to time.

Believe me to be,

Yours very faithfully,

HENRY HOARE.

STAPLEHURST,

Tuesday, March 23, 1858.

TO HENRY HOARE, Esq.,

STAPLEHURST.

MY DEAR SIR:

- 10 I called on the Rector this morning, respecting the Letter received from you yesterday. We are both of opinion that it would not be advisable to call a Meeting in this Parish on the question of Church Rates. I think it will be far better for the Rector and yourself to draw up a Petition, and leave it for signature at some house in the neighbourhood. If you will have
15 the kindness to call on the Rector, he will explain his views on the subject.

I remain, Dear Sir,

Yours very truly,

R. W. MANNERING.

STAPLEHURST,

Thursday, March 25, 1858.

TO MR. R. W. MANNERING,

STAPLEHURST.

MY DEAR SIR:

- On my return from York, where I witnessed yesterday the assembling of the Northern Convocation, I find your note, by
20 which I am glad to learn that you have seen our Rector. My feeling about a Parish Meeting in no degree differs from yours. Perhaps you thought I meant a common Meeting of Vestry. That would indeed be unadvisable. What I wish is, that you should preside at a select Meeting of some few staunch Churchmen.

It seems to me that little select Meetings of this kind, which are quite distinct from Parish Meetings, are wanted in every Parish in the Deanery. If the Church were robbed of the Rate, it would be a serious evil for the Clergy as well as the laity; and, thank God, many a Dissenter is against the spoliation proposed. 5

You might conveniently invite to the Meeting those whom you think prepared for such invitation.

The Rector, I have no doubt, will be happy to confer with you once more on the subject, when you will of course consult him as to the parties to be invited. Let it not be said that we Churchmen are unable to look each other in the face. 10

Yours very faithfully,

HENRY HOARE.

P.S. Allow me to enclose a copy of a Letter lately received from Mr. R. B. Seeley, of the well-known firm in Fleet Street, together with my reply; also a Letter to the Rev. J. V. Vincent, dated Feb. 25. 15

LONDON,

Monday, March 22, 1858.

TO HENRY HOARE, Esq.,
FLEET STREET.

MY DEAR SIR:

I owe you a thousand apologies, for so long delaying my answer to your kind favour. In truth it reached me when I was much pressed, and I laid it by for more leisurely consideration;—which leisure, however, was long in coming. I fear, after all, that you are aiming at that which will not meet the requirements of the case:—namely, a lay cooperation which shall leave the laity outside the walls of Convocation. Now this, I think, is opposed to Scripture and to expediency. 20

To Scripture:—for the passage in Acts xv. 23, seems conclusive.

To expediency:—for I am certain that the laity of the Church will never submit to have laws made for them, by a Convocation in which they have no voice. I feel sure, as I always have felt, that the first step towards a real active Convocation is, the settlement of some Plan for the admission of the laity. 30

Yours, Dear Sir,

Very respectfully,

R. B. SEELEY.

14, NEW STREET, SPRING GARDENS,
Thursday, March 25, 1858.

To R. B. SEELEY, Esq.,

FLEET STREET.

MY DEAR SIR :

Your kind favour of Monday last reaches my hands on my return from York, where yesterday a theory long familiar to my mind received additional confirmation, viz., that, through its Committees, Convocation * may derive assistance from
 5 the counsel and cooperation of Churchmen not in Holy Orders.

The facts of my visit to York, on that memorable occasion, stand thus.

The Archbishop had prorogued Convocation to that day,
 10 and I wrote to his Grace to say that I purposed going down, unless he had any objection. His reply was such, that I felt no hesitation either in going, or in subsequently accepting an invitation to attend a Meeting of a Committee appointed by nearly if not quite all the Clergy who had been present at a
 15 former Meeting of the Synod, and who remained after the close of its formal and authorized Meeting. The precise manner in which this Committee was itself appointed, seems to make little if any difference in the case. What is observable is, the fact of a layman's presence at a Meeting of such a body.

20 You are aware that his Grace presides by deputy, such having been the custom of the Province for the last two hundred years.† The Rev. Mr. Harcourt officiated as such deputy.

The contrast between the proceedings at York, and those in our Province, was striking. With us the Clergy necessarily
 25 sit, and before proceeding to business; they engage in prayer, over and above the public prayer in the Church. At York the business is so purely formal, that, although they receive Petitions, they transact all their business standing, and without previous prayers. Even Mr. Harcourt himself remained
 30 on his legs the whole time, habited in his surplice.

I remained with the Committee until they separated, and took part in considering an Address to her Majesty, as well as in other business. Of course I did not vote. To do so, would

* See page 7, lines 18 to 23.

† This figure I give on his Grace's authority, having no personal knowledge on the subject.

have been absurd. Even had it been a Committee of the Convocation of my own Province, it would not have been competent to me to vote.

The truth appears to be, that when the laity are closeted with the Clergy, they do not need to vote at all. The ultimate object on such occasions must be, that the Clergy should make up their own minds, under advice from their lay friends, and so be enabled to act. The idea that laymen can form part of a Provincial Synod, seems to me simply absurd; I cannot but think it a snare and a delusion. 10

The Clergy will agree with you in desiring the sanction and support of the Church laity to their acts, which without such support can never affect the people influentially for good. What is required, however, by the Clergy, before they act, I mean in the way of advice from the laity, may be gained in a variety of ways. You may not yet have had time to read my book; therefore, let me now mention that provision is there made for about eight thousand lay Councilmen or Consultees, distributed over about five hundred Rural Deaneries. Those in Parishes would of course be still more numerous; in fact innumerable. It is in each Parish that laity can act most conveniently. 20

Were Canons about to be enacted, it would be not unnatural that intelligent men in this Parish, and in that, should, of their own accord, consider a matter of such importance.* It is difficult, however, to see how any decisive voting by laity could take place, either in Parishes or elsewhere. And happily; for there are many people whom you would not wish to be concerned in matters of such importance, but whom, if a system of voting were in operation, it might be difficult to pass by. 30

At least I think we may see our way as far as this, that the Churchwardens might (if Churchmen) make a selection from among the Parishioners, and call together those selected; when the Minister's Churchwarden might preside. The Clergyman might or might not attend, at his own option. His attendance would often be unnecessary, for any of his people 35

* In these days, a matter of the kind supposed would undoubtedly find its way into the public press; and every Solomon who wields a public pen, would no doubt consider it his duty to offer comments. So would all our pot-house politicians.

might call upon him privately for needful explanations, and by seeing them individually he could conveniently give his full and complete attention to each one who should so call.

At York, I went so far as to suggest that in due time, Con-
 5 vocation might do well to consider the lawfulness and expediency of following an Opinion lately given by Dr. Philimore and Mr. Roundell Palmer, in regard to appointing a Committee on Canons. We know that many of the Canons
 10 of the Prayer Book, would in all probability be generally acceptable.

You would have been much interested in the proceedings, and it is not impossible that I may go down again in August. His Grace has prorogued to the last Saturday in that month,
 15 and if a Royal Writ does not summon the Clergy, either directly, or through him, on an earlier day, they could easily meet a few days beforehand, and get comfortably through such business as they may lawfully have before them, in the character of a Voluntary Assembly. After the prorogation
 20 on the day named, they would thus have nothing to detain them from going home.

In due time his Grace the Metropolitan will possibly be advised that his best course will be to comply with the terms of the Queen's Writ,* as is now done in our Province. All
 25 irregularity will then cease.

Yours, Dear Sir,

Most truly,

HENRY HOARE.

P.S. You refer me to Acts xv. 23. In this chapter, the laity, if present, are nowhere said to decide; nor even to discuss. They hearken; and the Holy Spirit inclines their hearts and tongues to say "Amen," to what Holy Apostles
 30 inspired by Him could without presumption decree, in His name and their own. See Acts xv. 28, and xvi. 4.

* It is not generally known that Writs are issued to the Bishops of both Provinces, severally summoning them to the Metropolis, with the whole body of the Clergy, as an Estate of the Realm, to attend Parliament. Besides this, the Archbishops are commanded by two separate Writs to assemble the Clergy, Bishops included, in London and in York respectively, at the assembling of Parliament.

Since, however, the doings of uninspired men cannot be put on a level with those of Apostles who were inspired, it would seem to follow, that the method of proceeding adopted by the latter, however proper for imitation by their successors, yet cannot, from the nature of the case, be held to furnish an exact model, in all particulars.* 5

14, NEW STREET, SPRING GARDENS,
Thursday, February 25, 1858,

To the Rev. J. V. VINCENT,
 LLANFAIRFECHAN, BANGOR.

REV. AND DEAR SIR:

Herewith I have the privilege of sending you a Report of Proceedings in the Upper House of Convocation, last Friday week, on presentation of our Petition on lay cooperation. The Report has been corrected by authority, and may safely be shown to the Lord Bishop of your Diocese. 10

As you were present when a copy of that Petition was presented in the Lower House, and witnessed the presentation of a separate Petition, praying you to address the House of Bishops on the same subject, you can judge best as to the feeling which prevailed. So far as I am aware, every member is prepared to support the one object of these two Petitions; whilst some few, who would go further, are not inclined to press their own peculiar views. 15

This appears to be a satisfactory state of things; indeed, it would seem that had time allowed the Lower House to discuss the matter, and had they then agreed to address the Upper House according to the prayer of their Petitioners, a more important result could scarcely have been achieved, than that which this Report exhibits. The good feeling towards the laity displayed in the Upper House is remarkable, although we were not unprepared for it: and to you it will be gratifying that three out of four Welsh Bishops took part in the proceedings. The kindness which I experienced from your own venerated Diocesan on a memorable occasion at Bangor, in the year 1853, leads me to hope that he will not disagree with what was said by the several Bishops who delivered their sentiments last week in Convocation; 20 25 30

* For a continuation of this Correspondence see pages 410 to 416.

and when I remember his Lordship's great experience, and very mature judgment, I cannot help saying to you that it will be important to know how far he agrees with the other Welsh Bishops on this matter.

- 5 You will peruse with interest the enclosed Letter from our friend Mr. J. Walter Lea. His Letter and my Reply form a suitable introduction to the enclosed Report of Proceedings in the Upper House; and if you see the Bishop of Bangor, I shall be much obliged by your drawing his
10 Lordship's attention to them, for I am most anxious that my views should not be misunderstood on the points there raised.

Believe to be, with great respect,

Yours very faithfully,

HENRY HOARE.

RAMSGATE,

Friday, February 12, 1858.

TO HENRY HOARE, Esq.,

STAPLEHURST.

MY DEAR SIR:

Many thanks for your valuable book of "Hints," which was lately forwarded to me, when on a visit to a Clerical friend whose views on matters of doctrine are far from low.

- 15 As it appeared to me to be a good opportunity for ascertaining his opinion on the subject matter of the book, I had one or two conversations with him, the result of which I now, with his permission, gladly communicate to you: not that anything novel was elicited, but because it affords additional
20 evidence of that gradual approximation to unanimity, which is apparent among men of all shades of opinion.

So far as relates to his views, the results of our conferences may be briefly summed up as follows:—

- He is decidedly opposed to the introduction of laity into
25 Provincial or Diocesan Synods, and, on the whole, would prefer that they should not be admitted into those of the Archdeaconry. But he sees no objection to their introduction at Ruridecanal Synods,—you would say, Meetings,—where their presence and cooperation might frequently be of great value.

You will, I know, agree with me that, to ensure the safe

and advantageous working of any such scheme, it would be necessary to lay it down, as a fundamental principle, that the principle of elective representation is in the highest degree objectionable,* and therefore that the laity should be admitted only on the invitation of the Clergy. It should also be clearly understood that the Clergy may meet at their own discretion without issuing any invitation to laymen, as many questions might arise, within their cognizance, with the consideration and settlement of which it would not be either necessary or expedient that the laity should interfere.

Under these conditions, my friend is decidedly favourable to the cooperation of the laity with the Clergy in Ruridecanal Meetings: and, if I mistake not the signs of the times, this is the point to which the minds of the majority of thoughtful men are converging.†

For my own part, as I have elsewhere stated, I should not object to the introduction of laymen into Archidiaconal and Diocesan Synods under certain restrictions, but I should be perfectly contented with the other arrangement. It is at once more guarded, and, for the present at least, perhaps more popular. Well and wisely carried into execution, it might, I am persuaded, meet all the exigencies of the case.

As regards the selection of laymen, I was at one time afraid that we should be obliged to make some concession to whatever prejudice may exist in favour of elective representation; the utmost that I hoped to secure being, that those only who should be approved by the Bishop should elect others or be themselves elected. Thus much was, with me, a *sine quâ non*.

My Letter to the "Journal of Convocation" having been written under this impression, it is with no ordinary thankfulness that I now suspect myself of having mistaken the general feeling of Churchmen on this point, for there cannot, I think, be a shadow of doubt as to which is the more excellent way.

In this, as in all other things affecting the welfare of the Church, I pray God that He will be pleased to vouchsafe to her Councils, and to her rulers the Bishops, a right judgment.

Yours very faithfully,
JOHN WALTER LEA.

* See page 158, lines 3 to 8.

† See pages 76, lines 8 to 10.

STAPLEHURST, KENT,

Friday, February 19, 1858.

To J. WALTER LEA, Esq.,
RAMSGATE.

MY DEAR SIR:

Permit me to thank you very heartily for your Letter; in reply to which, I will only say that it should, I think, be clearly understood that the invitation by the Clergy is an act of grace, not of right. They should ever be considered as possessed of
5 full liberty to meet at any time, without the attendance of laymen; indeed, an understanding of this kind is not only reasonable, but necessary.

We, as faithful laymen, ought to assert this ministerial privilege on the part of the Clergy, because they themselves
10 may naturally shrink from claiming even ancient and undoubted rights, lest personal elevation should appear to be their object. It is our duty to uphold their office, as that of men whose voices should not be "heard in the streets;" theirs, not to encourage unauthorized and dangerous novelties under
15 the specious name of the rights of the laity.

If we wish the laity to be useful in Ecclesiastical consultations, this is the safe and right method of proceeding. Our business is to assist the Clergy, not to dictate to them. We must not attempt to outvote, or to compel them. That is
20 not our duty. We must keep our proper places, remembering that God will put down those who exalt themselves. Surely humility is taught us everywhere in the Bible; and I cannot myself see how either election, or the being elected,—in fact any kind of dictation to the Clergy,—can be reconciled with
25 the practice of this virtue, or with Apostolic usage.

The Consultee Plan, if effectually carried out, would give the laity a greater privilege than anything recorded in that celebrated chapter, Acts xv. We may hope to have decrees issued in the name of the Apostles and Elders and Brethren;
30 and not only so, but with even more of previous deliberation on the part of the latter than is there recorded.*

With a high sense of the value of your services as a Member of our Council,

I remain,

Yours very faithfully,

HENRY HOARE.

* See page 414.

PROCEEDINGS

IN THE

UPPER HOUSE OF CONVOCATION,

FRIDAY, FEBRUARY 12, 1858.

" COOPERATION OF CLERGY AND LAITY.

" *The Bishop of London*—I have been requested to present a
 " Petition from a number of the Clergy and laity of the Church of
 " England, whose object is to induce this House to take some steps
 " to bring the Clergy and laity into more intimate cooperation with
 " each other for the general benefit of the Church : 5

" *To the Most Rev. the Archbishop, the Right Rev. the Bishops, and the Rev. the
 " Clergy of the Province of Canterbury, in Convocation assembled.*

" The humble Petition of the undersigned Clergy and laity of the Church of
 " England,

" Sheweth—That your Petitioners observe with thankfulness the progress which
 " continues to be made towards the restoration of Synodal action in the Church of
 " England. 10

" That your Petitioners have seen with satisfaction the appointment of a Com-
 " mittee of the Lower House in May, 1857, to consider the best means of securing
 " the united counsel and cooperation of the Clergy and laity of the Church. 15

" That your Petitioners appreciate highly the benefits derivable from Euri-decanal
 " Synods or Chapters.

" That your Petitioners believe that Euri-decanal Divisions of Dioceses would
 " likewise afford convenient facilities for lay cooperation, if laymen resident within
 " the Deanery were invited by the Rural Dean, as occasion might require, to confer
 " with the Clergy on subjects affecting the welfare and usefulness of the Church. 20

" Your Petitioners, therefore, humbly pray that your venerable House will be
 " pleased to take into consideration the possibility and desirableness of making
 " some provision for the more thorough revival of Euri-decanal Synods or Chapters
 " throughout the Province. 25

" Your Petitioners further pray that you will take steps for the promotion of such
 " a measure of cooperation of Clergy and laity in Euri-decanal Divisions of Dioceses
 " as in your wisdom you may deem right and expedient.

" And sincerely trusting that the blessing and guidance of the Holy Spirit may
 " be vouchsafed to your deliberations, your Petitioners as in duty bound will ever
 " pray." 30

" Without expressing any opinion as to the particular mode in
 " which this object is sought to be obtained, I can have no doubt,—
 " and I am sure your Lordships are all of the same opinion as
 " myself,—that anything which tends to bring the laity into co-
 " operation with the Clergy in the great work of the Church would
 " be most valuable. The Petition is very numerously signed. 35

" *The Bishop of Oxford*—I understand the special prayer of that
 " Petition to be, that the Bishops would, and that this House of
 " Convocation would, as far as it is capable of so doing, express its
 " conviction that it would be for the advantage of the Church if, 40

“generally throughout the country, there were, as there are in many Dioceses, for instance in your Grace’s Diocese and my own, Meetings of the Clergy in Rural Chapters, under the direction and countenance of the Bishop; and if, once a year at least, certain
5 “laymen, invited by the Clergy, would come to consult with them in free conference on the common affairs of the Church.

“In this way, by increasing the authority of our Church consultations, and gradually bringing laymen in to consult with the Clergy under the direction and superintendence of the Bishop,
10 “the object for which a most laudable desire has been expressed by so many, that of bringing the laity more formally into the consultations of the Church, might be attained. Clearly it is the only way open to us, because it is impossible for us by any means to bring the laity into the Convocation of the Province. That would alter
15 “entirely the fundamental constitution of Convocation, which consists of Bishops and Clergy, and of them exclusively. We all desire, as my Right Rev. Brother (the Bishop of London) says, to bring the laity and the Clergy into consultation with each other. We have none of us any idea of dictating to the laity, of lording it over
20 “them or their faith. But we earnestly wish to see them working with us in consultation upon the common matters of the Church, and giving us the great benefit of their advice and cooperation. I heartily concur and sympathize in the prayer of the Petition.

“The *President*—Perhaps it may serve the purpose, which is a
25 “good one, of the Petitioners, if I state that this Synodal Meeting, if it may be so called, has taken place more than once in a most important part of Kent—in the principal Deanery of that county—and that it has been considered very successful. The persons who have met have been chiefly Churchwardens of Parishes, but they
30 “have been intermixed with others who were not Churchwardens. It so happens that in Kent a great number of the gentry and Clergy are Churchwardens of their respective Parishes. It is of course not necessary that Churchwardens only should be chosen to fill the office of these Synodsmen. The Clergy themselves have
35 “invited certain of the laity to form the lay part of that Meeting. They have already met three times. They have considered two or three subjects which are very important to the Church, and their Meetings have been not only exceedingly harmonious and cordial, but promise to be very useful. Certainly the machinery is not
40 “very difficult, where there are a sufficient number of persons to afford a selection, and with the assistance of the Archdeacon and the Rural Dean I do not think your Lordships would find any difficulty in organizing such Meetings.

“The *Bishop of St. Asaph*—Perhaps your Grace may be able to
45 “state where they meet and how often, and how long they continue together?

“The *President*—I think they meet at Maidstone and sit for a day, but at no stated periods, and only to consider matters of which previous notice has been given by the presiding authority.

50 “The *Bishop of St. Asaph*—I think the details of proceedings at such Meetings would be most valuable and interesting.

“The *President*—Mr. Hoare’s book* contains every information on the subject.

* Hints on Lay Cooperation. By Henry Hoare, Esq. Rivingtons.

"The *Bishop of Llandaff*—The desire that is manifested in the Petition just presented to the House has been felt very strongly by the laity in certain parts of Wales. I am not competent to speak as to the practical results of any of the Meetings which have been held by the Clergy and laity together, but I know there has been lately established in the Diocese of Bangor an Association of the lay members of the Church, apparently for the very purpose which we are now considering, for generally strengthening the interests of the Church, for increasing the number of the Church services, for an increase of the occasions on which the Lord's Supper is to be administered, and for other similar objects. That society is actively at work, but I am unable to state its practical results. I believe a similar movement, although a much smaller one, has been made in the Diocese of St. David's.* I have heard or read of a Meeting at Newcastle Emlyn for a similar purpose. I mention these facts merely for the purpose of showing that the same desire prevails in Wales amongst the lay members of the Church for cooperation with the Clergy. It is extremely desirable that these facts should be known, because an impression prevails that the laity are alienated from the Church in a greater degree than they really are. No doubt they are considerably alienated from the Church, but the alienation is one resulting much from circumstances. The feeling recently manifested shows that they really have a desire to associate themselves more closely with the Church, and that they will do so, if greater opportunities of communication with the Clergy are afforded them.

"The *Bishop of St. David's*—If I am not mistaken, the Association alluded to by my Right Rev. Brother is a small local Association formed for the specific purpose of circulating tracts in defence of the Church, and clearing away certain prejudices and errors which are supposed to prevail amongst the Dissenters. I do not think the Association has any wider object. I believe its sphere was always limited, and I am not aware that it has been much enlarged. I have seen a few of its publications in Wales, and do not think it is precisely the sort of Association that has been brought under notice by this Petition. But I believe that in every Diocese in Wales there are laymen to be found who are ready and willing to cooperate generally for such purposes, and whose cooperation is highly desirable; and I hope that some steps in that direction may have been taken in my own Diocese; but I am not able to form any clear prospect of the establishment in my Diocese of such an Association as your Grace has described.

"The *Bishop of Oxford*—If I am not misinformed, in the case to which your Grace alluded, persons of all ranks have met and consulted, from one of the Earls of the county down to Churchwardens of ordinary parochial rank, with one of the county members, as also one of the borough members. Persons of all shades of political opinion,—one identified with what I may call the extreme left, has met a member of your Lordships' House, who may be considered one of the decided right;—and all are willing and able with harmony and advantage to consult together on the common affairs of the Church. I trust that your Grace is able to confirm the statement that has reached me.

* See pages 308, 310 (Note), 338, 341 to 343, 356, 368, 390, 412.

“The *President*—From the account which I have received of those who attend, I know that the Meeting includes many persons engaged in trade or business as well as landed proprietors, and that they are all ready mutually to assist each other in the good work in which they are engaged.

5 “The *Bishop of Chichester*—May I be permitted to mention that, although we have not such an organization as that which has been spoken of with regard to Kent, we have in each Archdeaconry societies in which the laity cooperate with the Clergy in undertakings calculated to promote the benefit of the Diocese and of the Church ; and I trust that such results as those which have been just referred to may be brought about at no very distant period.

10 “The *President*—If ‘union is strength,’ it cannot be exemplified in any case more completely than in that of the union of the Clergy and the laity.

15 “The *Bishop of Oxford*—In my own Diocese the gentleman to whom your Grace alluded kindly attended with me at my last Visitation, and addressed bodies of the Clergy, placing so clearly before them both the plan itself, and the advantages likely to result from it, that the Rural Deans in different parts of my Diocese are at this moment organizing such Meetings, and consulting with the Clergy of the Deanery as to the best mode and time of carrying out the plan ; so that the prayer of the Petition, so far as my own Diocese is concerned, will, I hope, be very speedily fulfilled.”

9, PORTMAN SQUARE,
Saturday, June 26, 1858.

TO HENRY HOARE, Esq.,
STAPLEHURST.

MY DEAR MR. HOARE :

I cannot forbear writing you a line to say how much I have been interested in the Correspondence you have remitted to me, and sincerely I wish that your zealous endeavours to promote united action among Members of our beloved Church
25 may be successful.

The unhappy divisions created by extreme opinions and practices are very lamentable, and ought to give way in the presence of a common danger, and for the sake of our common faith and venerable Church.

Yours very sincerely,

KENYON.

June 30.]

CORRESPONDENCE,

ETC.

No. XV.

14, NEW STREET, SPRING GARDENS,
Thursday, December 24, 1857.

To the Right Reverend

The LORD BISHOP OF PETERBOROUGH,
PALACE, PETERBOROUGH.

RIGHT REV. LORD BISHOP :

Five months have now elapsed, since I originally contemplated bringing under your Lordship's notice a Letter from Mr. Vincent, one of the Proctors for the Diocese of Bangor, to his Co-Proctors, together with certain papers to which he therein alludes.* His Letter was first written in July last, and my design then was, to solicit permission to bring it under the notice of the Churchwardens of the Diocese, or under the notice of some of them, previous to your Lordship's Visitation, with a view to a discussion of the question of which it treats. It is that of the cooperation of Clergy and laity;—in other words, the question how best to obtain united counsel and cooperation on practical matters arising from time to time, which call for the sympathy and support of laity as well as Clergy.

As a layman, I am happy and thankful to acknowledge the attention which well-affected laymen invariably receive at the hands of the venerated Members of the Episcopal body; and therefore feel persuaded that I might have ventured to approach your Lordship on a question of such importance. A venerable Clergyman, long an Incumbent in your Lordship's Diocese, expressed a warm approval of my intention, and, indeed, spoke of it in such a way that it reached your Lordship's ears. The fact, however, is, that Mr. Vincent has delayed until now the issuing of his Letter, so that on this account alone, even had your Lordship sanctioned the circulation of it which I had so long contemplated, I could not have carried my intention into effect at an earlier period.

* See pages 225 to 228.

The delay, however, which has attended the proposed communication with your Lordship, and which is solely to be attributed to the circumstance just stated, is, perhaps, scarcely to be regretted, because the question under discussion has now
 5 been further ventilated, and not only so, but, as I hope, "eventilated," with the success to be expected from the circumstance that a Committee of the Lower House of Convocation was appointed in May, 1857, to consider it. The report of this Committee was laid on the table of the
 10 House in July, and in fact led Mr. Vincent to write.

The Convocation Society long since determined to leave the matter in the hands of Convocation itself; and, as the Chairman of that Society, I have been in confidential intercourse with several Bishops, and with nearly all the leading Members of
 15 the Lower House. Knowing, as I do, their sentiments, and seeing that scarcely a day passes without some fresh light being gained, I really hope that at the next Meeting of Convocation the question will be substantially disposed of; so that nothing will then remain to be done, but to act.

20 Before stating the actual purpose of this Letter, allow me, my Lord, humbly and respectfully to offer a few remarks arising out of occurrences in three Dioceses in which Episcopal Visitations have taken place this year, viz., those of Canterbury, Lichfield, and Oxford.

25 Canterbury led the way in the year 1856, when the Clergy of one Deanery resolved, with Episcopal sanction, to appoint a Committee of Enquiry. The Report unanimously presented by that Committee was at once unanimously adopted by the Clergy. It was agreed to invite a number of laymen not
 30 exceeding sixteen to act for one year as *Consultees*;—a word which seems likely to become as familiar to our ears in Ecclesiastical matters, as is *Consignee* or *Assignee* in secular;—two Meetings of Clergy have been actually held, with invited laity present;—and this year it has been again unanimously
 35 resolved to hold another. All this has occurred with the full sanction of the Archbishop, (who subsequently approved the subject which we discussed,) and the Archdeacon of Maidstone; two Dignitaries combining wisdom,—kindness,—caution,—and vigour,—in so remarkable a manner, that I
 40 cannot think of them without lively emotions of admiration and gratitude.

At Newport, in the Diocese of Lichfield, A. D. 1854, as soon as his Visitation was over, the Archdeacon of Salop adjourned the Court to another place of meeting, when a discussion took place on a particular subject named by the Archdeacon. It is observable, however, that he gave no opening for the discussion of doctrinal or other topics which some persons might wish to introduce, but which the Clergy might not think suitable for promiscuous discussion. The same thing happened on the following day at Shrewsbury. 5

Early in the present year, public attention was attracted to the Diocese of Bath and Wells, where the Archdeacon of Taunton at his Visitation adopted a course which was both novel and interesting, although not in all respects similar to what had occurred during the previous year in the Diocese of Canterbury. His Consultees consisted of Churchwardens only; in Kent they comprehended some of the Nobility and Gentry, and were not limited to official persons. 10 15

The objects, however, of both experiments were similar, and in the Archdeaconry of Taunton no mischief ensued. The Archdeacon invited the Churchwardens to dine with the Clergy; and after dinner,—if I am correctly informed,—he permitted conversation on any topics which the Laity present might wish to introduce. They had, if I understand, *carte blanche*; that is to say, I did not hear that doctrine was excluded,—not at least expressly,—though doubtless no such discussion was contemplated. Every one knows that Churchwardens might be found, who would gladly seize upon such opportunities for creating that confusion which is the too certain consequence of Lay Prelacy. 20 25

I have not heard whether, like the Bishop of Lichfield, the Bishop of Bath and Wells is prepared to support the incipient practice of his Archdeacon. 30

To return, however, to the Diocese of Canterbury. It appears that the Archbishop's Visitation was conducted in the usual way. There were no Churchwardens at the Visitation Dinner; and the subject of Synodal action, with or without lay cooperation, was not mentioned in his Grace's Charge. In that Diocese, however, I consider the question settled. 35

This year, the Bishop of Lichfield has taken the same course as your Lordship, and I hear that the effects which followed in both Dioceses have been as happy as in that of Bath

and Wells, the Churchwardens at different places, whilst bringing forward various topics of interest, in no instance manifesting any spirit of disrespect to the Clergy, or to the Church.

5 Last of all came the Visitation of the Bishop of Oxford, who, with the cordial concurrence of the three Archdeacons of Berks, Buckingham, and Oxford, invited the Churchwardens to join himself and the Clergy at dinner; winning "golden
10 "opinions," both by the advice which he gave them, and by his manner of giving it. His Lordship, however, was careful to avoid inviting laity to bring forward any topics they pleased. On the contrary, he recommended the Clergy to follow the course adopted by their Rev. Brethren in the Metropolitan Diocese, and to invite a certain number of selected
15 laymen to meet them on a more confidential footing than can well be established amidst the hurry and bustle of a Visitation Dinner. This course is obviously one calculated to afford protection to honest men;—a matter of importance to the whole Church, laity as well as Clergy; and unless
20 I greatly mistake, the wiser laity will be likely, on due reflection, to esteem such a Plan more highly than the other, which is obviously liable to the serious objections of too great latitude and openness on the one hand, and too little confidence and privacy on the other.

25 Let me here add, that the Bishop of Salisbury is understood to approve of the method pursued in the Dioceses of Canterbury and Oxford.

In the Diocese of Bangor, a Lay Association was formed some years since, and elections of Laity by Laity have taken
30 place, with a view to the return of Lay Delegates, who should form a Central Governing Body.* In a Parish with which I am acquainted, the votes for its Delegates were taken at first openly; but in due time jealousies arose, and they were then taken by ballot. The Clergy are not Members of the Association, but
35 they have attended its Meetings on the footing of invited parties.

The result is, that the hopes of many, who were inclined at first to augur well from its proceedings and honest intentions, have been, (as they are now disposed to confess,)
40 in some measure disappointed. They seem to think that no Plan which could be devised for obtaining lay counsel and co-

* See Pages 303, 310(Note), 338, 341 to 343, 356, 368, 390, 412.


operation, would be so generally acceptable, so free from serious objections, and so safe, (because in agreement with unexceptionable precedent,) as one based on Episcopal encouragement and invitation. In the present state of affairs, they would confine popular election to matters connected 5 with secular polity, thinking that if brought to bear upon religious questions, it would almost necessarily involve contentions and unseemly "emulations," quite foreign from the constitution and principles of the Church; and that in the end it might and probably would be attended with other con- 10 sequences of a highly objectionable character.

On the whole, we have before us, already, a valuable amount of information from the following seven Dioceses * :—

- | | |
|--------------------|------------------|
| 1. CANTERBURY. | 5. PETERBOROUGH. |
| 2. BATH AND WELLS. | 6. SALISBURY. |
| 3. LICHFIELD. | <i>Wales.</i> |
| 4. OXFORD. | 7. BANGOR. |

In our Province twice this number of Dioceses remain to be mentioned :—

15

- | | |
|---|------------------|
| 1. LONDON. | 8. LINCOLN. |
| 2. WINCHESTER. | 9. NORWICH. |
| 3. CHICHESTER. | 10. ROCHESTER. |
| 4. ELY. | 11. WORCESTER. |
|  | <i>Wales.</i> |
| 5. EXETER. | 12. LLANDAFF. |
| 6. GLOUCESTER & BRISTOL. | 13. ST. ASAPH. |
| 7. HEREFORD. | 14. ST. DAVID'S. |

Against Exeter I have set a mark, because the Bishop has long since given me permission to address the four Archdeacons of his Diocese, and to state his cordial approval of what was done A. D. 1856, under the auspices of the Archdeacon of Maidstone, with whom moreover he has had a conference on the 20 subject. In the Dioceses of London and Winchester, containing as they do the swarming population of the principal portion of the Metropolitan district, circumstances have occurred, which seem likely to make an opening for consultation with the Diocesan authorities, as to the propriety of setting on 25 foot some similar system.†

* The sees enumerated are not given in due order of precedence. (31 Hen. VIII. c. 10.)

† See pages 325, 326, 403.

With respect to their Lordships the Bishops of the other eleven Dioceses, I have, at present, nothing special to mention. I cannot, however, do otherwise than repeat my acknowledgement of the kindness with which the respectful representations of the faithful laity are invariably received; and with this sentiment I at length approach the conclusion of my Letter.

It may, I hope and believe, be safely assumed, that no substantial objection can be made in your Lordship's Diocese, either by yourself, or by the Archdeacons, or by the Clergy, to the quiet assemblage of which I have spoken, and which was first established in the Metropolitan Diocese. It resembles the *Witena-Gemót* of our Saxon forefathers, where laymen used to meet members of the Clerical body for solemn and orderly discussion of suitable Church matters. It has been thought a cheering sight to see Churchwardens present at the Visitation Dinner, but if we compare the three Plans, viz., the Canterbury Plan, the Dinner Plan, and the Plan* of the "Lay Association, in the Diocese of Bangor," we shall, I think, have no difficulty in deciding between their relative merits, with reference to the probability of practical, systematic, and business-like results.

What I humbly venture to hope, then, is, that your Lordship, as well as others of your Right Rev. Brethren, will promote and sanction such quiet assemblages.

With the highest respect, I have the honour to be,

Your Lordship's very humble

and obedient servant,

HENRY HOARE.

P.S. Herewith I have the privilege to forward a copy of my book, entitled "Hints on Lay Cooperation."

The most valuable part of this work is the Correspondence, now completed as far as Number XII.; and having been recently accepted by the Council of the Society for the Revival of Convocation, these Numbers are now in course of circulation among our Members, under its sanction.

* Let me say that neither Bishop nor Clergy are irrevocably committed to this Plan, which is that of an exclusively Lay Association, based upon a purely elective process. Individual Clergymen have attended its Meetings, on the footing of invited parties. The motives of all concerned are unexceptionable, but it does not follow that the precedent is a good one. See pages 303, 308, 338, 341 to 343, 356, 368, 390, 412.

At pages 85 to 89 are printed certain regulations relative to the Meetings of Buridecanal Synods or Chapters, similar to those which are understood to have been adopted in one or two Deaneries of your Lordship's Diocese, and with fuller success than had been anticipated.

5

At page 225 is printed Mr. Vincent's Letter, to which I was thinking of requesting permission to draw the attention of Churchwardens, previous to your Lordship's Visitation.

LONDON,
Friday, February 19, 1858.

To the Right Reverend
The LORD BISHOP OF OXFORD,
26, Pall-mall.

MY DEAR LORD BISHOP:

When I had the honour of breakfasting with your Lordship last week, time was so precious, and your attention so much occupied, that I had no opportunity of thanking you as I ought to have done, for sending a very kind invitation to one in so remote a locality. It must have been travelling into Wales, whilst I was proceeding towards London.

10

After such attention as I have been able to give to the subject, more especially since I have had the advantage as well as privilege of hearing your own lucid and judicious remarks, together with those of others in your Lordship's presence, it seems but natural that I should be desirous of submitting for your approval or otherwise, the conclusions which I hope I do not err in thinking fairly deducible from them, if I have understood their purport aright.

20

My mind, then, is deeply impressed with the conviction, that, with God's blessing, we may hope to witness, at no distant period, the removal of all obstacles to the attainment of the great object in view; viz., a system of authorized consultation between the Clergy and Church laity, within certain limits and in various localities. It has never occurred to me to suppose, that this, being a new course of action, could be directly accomplished by Convocation. Still less have I imagined that it could be done by the Lower House alone, although it seemed not impossible that a representation

25

30

from the Clergy might induce their Lordships in the Upper House to consider the matter with less delay, as well as more fully. This view appears to have commended itself to the minds of the five hundred and nineteen Clergy who petitioned the
 5 Lower House on the subject; and the more I reflect on the matter, the more clearly I seem to perceive that, even if it were considered a fit subject for a Canon, and if such an enactment were thought desirable, there would be no actual necessity for it. In other words, the special and direct action of Con-
 10 vocation cannot be required, inasmuch as the Bishops themselves have the power to encourage or permit the measure proposed, to whatever extent they may severally consider safe and proper, each for his own Diocese.

The proceedings in the Upper House on Friday last, with
 15 other concomitant circumstances, induce the belief that we may now look for such encouragement or permission from more than one Diocesan; neither have I heard that any one of your Lordships has objected to a scheme, which cannot, I am persuaded, fail to interest the Church laity of various
 20 ranks, and, as a necessary consequence, strengthen the Church itself; and this, too, without infringement of authorized discipline, or departure from established precedent.

To the best of my recollection, what is written above accords with your Lordship's own words, kindly addressed to me,
 25 when to yourself personally I expressed my earnest and very anxious desire that, under Episcopal sanction, the movement might advance;—Ruridecanal Synods thus becoming general, and leave being given to the Rural Dean to invite laymen to consult with the Clergy on special occasions, and on matters
 30 not appertaining to their ministerial duties, in the confidence that they would kindly afford their aid and counsel.*

Your Lordship said that, under present circumstances, the movement could not be effected by Convocation, but intimated that something might be done by each Bishop
 35 in his own Diocese, and that if a representation were sent up from the Lower House of Convocation in support of the proposition, it might give to certain Prelates who, as I am happy to believe, are in favor of the movement, an opportunity of suggesting to their Episcopal Brethren the desirableness, if
 40 not, under present circumstances, the necessity, of encouraging

* See page 276, lines 5 to 24.

and enforcing those Ruridecanal Synods; as also of permitting or authorizing occasional mixed Assemblies of Clergy and laity, for joint consultation, in order to expand and spread the some what limited interest at present taken in the great work of promoting the Church's mission at home and abroad. 5

Greatly should I rejoice to find that my general impression as to your Lordship's sentiments is correct, for then I should consider that further and important progress had been made towards the attainment of the object which I so earnestly desire to see accomplished. 10

Still I should be very unwilling that any sanguine wishes of my own should inadvertently be substituted for that which really has your Lordship's approval; and therefore, although I do not presume to press for an opinion on the various branches of this important subject, yet I venture respectfully 15 to submit my present notions, requesting your kind correction, if I am wrong. If I have not misunderstood your Lordship's views, no further communication will be required,

I have the honor to be, my Dear Lord Bishop,

With every respect,

And a vivid recollection of your kindness,

Your Lordship's most obliged and faithful servant,

JAMES V. VINCENT,

One of the Proctors for the Diocese of Bangor.

14, NEW STREET, SPRING GARDENS,

Monday, April 19, 1858.

To the Right Reverend

The LORD BISHOP OF OXFORD,

The LODGE, CAIUS COLLEGE, CAMBRIDGE.

RIGHT REV. AND DEAR LORD BISHOP :

An Irish friend whom I highly value, has expressed an opinion that we are surrounded by circumstances that in- 20 creasingly imperil our country. He hopes to see them removed, and thinks that courage and a quiet confidence may, under God, do much. We must learn, as he says, to harmonize the soft amenities of the Victorian era with the unbending tone of the Elizabethan. We must be true 25 without harshness, loyal without persecution, liberal without traitorism, and united without compromise. So, he thinks,

may England be, by vastly more than man's confession, the noblest and mightiest kingdom in the world;—bright in the view of the angels, and a triumph to mankind. He adds, that until these conditions are realized, earthly greatness is not
 5 impregnable, but may any day crumble to pieces.

In these sentiments I am not indisposed to concur; nor in his further view, that even the prayers of a little English maiden may contribute towards averting a contingency so deplorable.

My particular business is with what is more immediately
 10 practical; and I consider that out of the very wrath of our opponents, Providence seems to be opening up praise.

“*Via prima salutis,*

“*Quod minime reris, Grauid pandetur ab urbe.*”

There is one contingency, viz., that of Churchmen themselves being set at variance and disunited, which would place us in a position of danger. They may do what their enemies
 15 would, as I humbly conceive, find it impossible to accomplish. By internal feuds, by neglect of combination, or by an unmanly apathy, it is conceivable that they might bring about the ruin of their temple; but I do not think, humanly speaking, that this can be done from without. Let Churchmen themselves be
 20 united, and a “cock-sparrow, pecking at the rock of Gibraltar,” would be no unmeet symbol of attacks made upon our Church.

Matters appear to stand thus. We have wanted a palpable object for which to combine; for I find that men with difficulty appreciate the *modus quo*, in the absence of a *negotium propter*
 25 *quod*. This the camp of Church-robbers have now supplied. They have in vain sought a middle solution of their Church Rate difficulty. In vain has Blue-book upon Blue-book followed the Parliamentary examinations of many witnesses. Their cogitations with a view to half measures have been
 30 crowned with no result, and they now raise against the Church a blasphemous shout of “*delenda*.” We, accordingly, have to raise a counter cry of “*provehenda*.”

Instead, however, of keeping their counsel to themselves, they proceed to damn by deeds that spurious voluntarism which
 35 they exalt in words. They insist on a Rate for Education, whilst they would abolish it for Churches. Coercion is what they at once both inveigh against, and aim at. Only let error hold the reins instead of truth,—let vice be enthroned instead of

virtue,—let Christianity cease to be part and parcel of the law of England, and Christ himself be no longer acknowledged as Supreme over all in the Councils of this Nation;—let all this happen, and parties hostile to us will then be satisfied. This and no other is the point in controversy; this the policy 5 to be repelled. In resisting it, we find certain difficulties with respect to the marshalling of our own forces.

In the first place, the Clergy, as a body, are passive and unselfish. They give, as it were, “their backs to the smiter, their “cheeks to them that would pluck off the hair.” Cruelly as 10 they might suffer, in the event of Church Rates being abolished, by inroads upon Clerical income from demands too probable, in many cases, for the maintenance of the fabric and of the service, as now for that of the school, yet it is a difficult thing for them to complain. They would fain “follow peace with all 15 “men,” as well as “holiness.” Besides this, they feel that the Church of the living God can exist without the arm of flesh, and it seems to me already but too clear that, if the laity are for separating Church and State, the Clergy will take no pains to hinder the consummation. To do that, is our business;— 20 the special business of the laity.

Perhaps the sentiment involved in the well-known expression, Church and State, will be best discerned and appreciated, if we take the word Church as there used in a conventional but inaccurate though statutable sense, and understand it to 25 mean Clergy alone.

The idea conveyed by the words will then appear to be mainly this, that in former days Christ’s teaching was adopted into the Realm by the civil power. Then we had a simpler monarchy than now; like Abraham, whose conduct the Divine 30 word expressly commends, the king did with the people, almost as a man now does with his household. In these days, although units are no longer in such positions of command as formerly, yet much may be done in the way of promoting truth and righteousness. The Queen may express her wish that her 35 subjects should read their Bibles. She may issue proclamations expressive of her royal will, and of her Christian anxiety for the welfare and happiness of her people. She may pray for them; and as we pray for her daily, so also may we pray with her for them. Much may even thus 40 be done,—and a great work it would be,—towards con-

ciliating the Divine favour, and influencing public opinion. What cannot be done,—and who regrets it?—is this. You cannot coerce, you cannot deprive of liberty, life, or property, those whose wills do not submit themselves to your
 5 wishes, however good and praiseworthy those wishes be. On the contrary, heresy and schism, like sin and unbelief, must run their course, and parties implicated in them can but be affectionately warned.

On the whole, you have in the Letter which you permitted
 10 me to address to Archdeacon Clerke * both the *agenda*, and the *modus agendi*, on a large scale. The Rector of Staplehurst is the man who has settled it on the scale of a Parish.

Our *agenda* must be done in such a way, that there shall be a large credit balance in hand on the side of safety. It is not
 15 enough that our measures may possibly be safe. It is requisite that they shall certainly be so. If I say that the Minister's Churchwarden must always call the Parish Church Meeting, and consult his principal as to the invitees, you will appreciate the sentiment.

20 Even if the Minister himself means to attend the Meeting, let the printed circular which convenes it be signed by his Churchwarden, who then is rightful Chairman. Of course the chair will be offered to the Minister, when present. He either takes it, or sits by the side of his Churchwarden, as he may
 25 himself think fit; in any case probably sanctifying what is done with the Word of God, and with prayer. All this would confer great honour on the Minister's Churchwarden; and perhaps that Parish would be the best circumstanced of all, where, according to the Canon, Minister and people could well enough
 30 agree on two men to serve as Churchwardens, but where, nevertheless, for the sake of sanctity and obedience, it is preferred that one of them should stand upon the exclusive choice of Christ's Minister, who has himself been ordained to his own
 35 blessed work in the Church by the laying on of Apostolic hands;—where such honorable appointment is coveted;—and where the Parish Churchwarden takes an honest pride in ratifying what is done, with the influence which his representative position necessarily gives him.

The notion of a combination of lay forces from two or per-
 40 haps from three Parishes has been suggested by my friends at Staplehurst, and, although at first it gave rise to a question,

* See pages 358 to 363.

yet, if such a proceeding be casually resorted to, here and there, not in a systematized official manner, it is not likely to be disapproved. Remembering how usefully in many Parishes the influence of non-resident laymen might be exerted, we shall see it to be a waste of strength to confine within the limits of a single Parish, men accustomed to canvass a County. The unauthorized interference of a Clergyman in the Parish of a Clerical brother is obviously a different thing. 5

This evening I hope that with Mr. Dickinson's assistance we may do business of an important kind at Cambridge.

Believe me ever,

Most affectionately your Lordship's,

HENRY HOARE.

P.S. As you have kindly promised to be with us next week, I shall invite the whole body of our Council to meet you; telling them that, in effect, I consider the whole Synodal question settled for the Church of this Realm. You are aware that the Council consists of Clergy and laity in the several Archdeaconries of both Provinces.* 10 15

STAPLEHURST, KENT,

Wednesday, April 21, 1858.

To the Most Rev.

The LORD ARCHBISHOP OF CANTERBURY,
PALACE, LAMBETH.

MOST REV. AND DEAR LORD ARCHBISHOP:

Herewith I have the privilege to forward to your Grace my recent Correspondence with Mr. Churchwarden Mannering; also a Letter by our Rural Dean, and other papers connected therewith.

Your Grace will, I know, appreciate our Rector's valued exertions on this occasion; and if the Clergy of various schools will kindly invite the laity to meet them for the purpose of preparing Petitions to Parliament on the Church Rate question, I see no danger, even though many Members of the House of Commons have voted in a way calculated to bring down Divine Judgments on the Nation.† This they have done from various motives, one being a vain hope of stilling the ignorant clamour of a "disobedient and gainsaying people." 20 25

I have the honour to be, my Dear Lord,

Your Grace's very humble and obliged Servant,

HENRY HOARE.

* See pages 320, 327, 334, 335, 336, 368, 407, 417. † See pages 329, 330.

STAPLEHURST, KENT,

Thursday, April 22, 1858.

To the Most Reverend

The LORD ARCHBISHOP OF CANTERBURY,

PALACE, LAMBETH.

MOST REV. AND DEAR LORD ARCHBISHOP :

An event is coming on, which seems to render a communication necessary with your Grace, viz., the Annual General Meeting of the Convocation Society, fixed for Thursday, May 6. Previous to this, I must send out to our leading Members all over
 5 England and Wales the Documents which accompany this, viz., Letter of yesterday to your Grace.*

Letters to the Bishops of Peterborough and Oxford.†

Letter not yet sent to the Bishop of Ely.‡

Letter to Mr. Churchwarden Mannering.§

10 Letter from Rev. Julius Deedes to the Clergy of his Deanery.§
 Letter to Archdeacon Clerke.**

Passing events do not show that I was far wrong in thinking it proper to approach your Grace for permission to draw as much general attention as I could to the importance, nay,
 15 necessity of united action, implying united counsel, on the part of Clergy and laity; nor is it conceivable that your Grace regrets or repents of what you have yourself done, or allowed others to do. At present I have to say on the whole matter thus much, viz.: That instead of a vagueness
 20 of purpose, we now have one specific matter with which to deal, viz., the Church Rate question. It is always well, if possible, to have a definite and intelligible aim; and this is an aim so essentially constitutional, that there can be no question as to the propriety of the movement, any more than as to its necessity.
 25 With respect therefore to definite action, I feel that I may safely assume your Grace's assent, on the principle that *omne majus continet in se minus*. The same remark applies to the Archdeacon of Canterbury, with whom I have been in communication, as well as with his Venerable Brother of Maidstone.
 30 In the same way I am looking, as far as may be, to the joint assent of Bishop and Archdeacons in the several Dioceses. The proposal in my Letter to Archdeacon Clerke,†† against which I have set a mark, had better, I think, make its own way, your

* See page 317.

† See pages 305, 313.

‡ See page 321.

§ See page 290.

§ See page 379.

** See page 358.

†† See page 362, lines 16 to 20.

Grace expressing no opinion, beyond allowing me to proceed with such ventilation of the matter as I may find practicable. It is no new thing to have the names of the Bishops upon the banners of a Society, and therefore the proposal can startle no one.

The Visitation of this Archdeaconry, as I understand, is fixed 5
for the week commencing Sunday, May 16. The Archdeacon's Charges for the years 1854, 5, 6, contain so much valuable matter, that we may lament the modesty which has prevented their being pressed on our attention.

Allow me to add that I do not feel disheartened by the 10
progress, in the House of Commons, of Sir J. Trelawny's Bill. But I insist the more strongly on the proposal to be found in the last page but one of my Letter to Archdeacon Clerke*; and I trust that the House of Lords will be firm. If your Grace 15
thinks that my Letter to yourself, of yesterday's date, is too strongly worded, I will suppress it, or vary the phraseology.† The sentiment itself with which it concludes I cannot qualify. The last two pages of my Letter to the Bishop of Ely,‡ contain matter which imperatively demands attention.

I scarcely know that this Letter needs more than a bare 20
acknowledgment. It is unnecessary to say that any advice from your Grace would be acceptable; but after conferring on the whole subject with so many wise and able men, it would be idle to pretend that I do not see my way.

With every sentiment of regard and respect,

I remain, my Dear Lord,

Your Grace's very faithful and obliged servant,

HENRY HOARE.

LAMBETH,

Friday, April 23, 1858.

TO HENRY HOARE, Esq.,

STAPLEHURST.

MY DEAR MR. HOARE:

I have to thank you for sending me the Documents which 25
accompanied your Letter yesterday, and which, as you observe, do not call for particular remark.

You proceed steadily on your purpose, and make gradual

* See page 362.

† See page 317.

‡ See pages 324, 325.

progress in a cause which the avowed warfare against our Church renders vitally important.

The abolition of Church Rates must be resisted as threatening irreparable injury: therefore, nothing can be more desirable than to enlist the laity in their defence.

The whole question is sadly misrepresented.

I am, my Dear Sir, your very faithful servant,

J. B. CANTUAR.

14, NEW STREET, SPRING GARDENS,
Saturday, April 24, 1858.

To the Right Reverend

The LORD BISHOP OF LLANDAFF,

BISHOP'S-COURT, LLANDAFF.

RIGHT REV. AND DEAR LORD BISHOP :

Your Lordship will be pleased to accept my best thanks for your important communication of this morning. Enclosed is a circular to the Members of our Society's Council, by which you will perceive that, in theory, I consider the Synodal question settled.*

- 10 The enclosed Correspondence with the Archbishop encourages me to trouble your Lordship with my Letter to Archdeacon Clerke,† and with that from the Rural Dean to the Clergy of the Deanery of Sutton.‡ You will see that every provision is made for the cooperation of laity in Parishes. There are only two
- 15 points for your Lordship's consideration which I regard as worthy of special mention. They are these:—

I. That it is not necessary to have a consulting layman or "Consultee" from every Parish.

- 18 II. That it is not necessary or desirable to employ the whole body of Churchwardens. A selection of some sort or other must therefore be made. The party invited should, I think, include many who are Churchwardens, but some should likewise be invited, who do not hold that honourable office.

With the highest respect,

I remain,

My Dear Lord,

Your Lordship's very faithful servant,

HENRY HOARE.

* See pages 317, 327, 334, 335, 336, 368, 407, 417.

† See pages 358 to 363. ‡ See pages 379, 380.

June 30.]

CORRESPONDENCE,

ETC.

No. XVI.

14, NEW STREET, SPRING GARDENS,
Saturday, May 1, 1858.

To The Right Reverend
The LORD BISHOP OF ELY,
37, DOVER STREET.

RIGHT REV. LORD BISHOP:

Not long ago, I took the liberty of sending to your Lordship my book on the cooperation of Clergy and laity in the work of the Church.

After all that has now passed in Convocation, taken in conjunction with other circumstances,—I allude especially to the unconstitutional proposal to deprive the Church of a property which I cannot value at less than about fifteen millions sterling,—I feel at liberty to assume, in the absence of proof to the contrary, that every well-wisher to the Church is prepared to admit the importance of this subject. Nor can I do otherwise, than express a hope that your Lordship will concur in the opinion now very generally entertained, both in and out of Convocation, viz., that the easiest and best method of proceeding which the proper Authorities can pursue, with a view to bring about the cooperation so much needed, will be, to set in motion throughout the country two bodies, viz. :—

I. *Buridecanal Synods* consisting of Clergy only; and therewith, yet nevertheless distinct from them, and assembling, not at stated periods, but as occasion may require,

II. Consulting Committees of the same Clergy,—consisting either of the whole body, or only of some few who may be deputed by the whole body,—at which they may invite the counsel and cooperation of certain laymen approved by the Bishop, selecting for that purpose from the several districts those whom they think most likely to be useful.

More than ten years have now elapsed since Her Majesty's "humble and obedient subjects, the Clergy of this Realm," as-

sembled in Convocation, went so far as to express in the highest quarter their conviction that benefit would accrue to the best interests of the Nation, if the Crown were pleased to require their advice on certain matters. Nothing more than usual, however, 5 has ensued up to the present time, beyond certain general expressions which Her Majesty was advised to adopt in reply, but which have as yet led to no practical results.

Meanwhile, Royal Writs having been issued as usual, the Clergy of the Realm have been summoned to meet, simultaneously with the Imperial Parliament, and, under a sense of 10 duty, his Grace the Metropolitan of this Province has seen his way to grant more time than formerly for the deliberations of the Lower House of Convocation; a representative body of Presbyters, which is known and appreciated as an important characteristic 15 of the Provincial Synods of England. The consequences have been important. In the first place, the Proctors for the Clergy of one Province, nearly all of whom have attended with great regularity when summoned, have had an opportunity of becoming personally known to each other; and the same may be 20 said of some few Deans, and a considerable number of Archdeacons, who have felt it their duty to attend, even though legislation, in the strict sense of the word, has not hitherto been required from them. In the next place, deliberations of a most valuable kind have repeatedly taken place, as well in both 25 Houses, as in joint and separate Committees thereof; filling with joy the hearts of honest Christian men, who are unwilling that a godless and infidel character should be stamped upon this country, in its political and legislative aspects, and who fear that some in high places are but too prone to encourage 30 a tendency to this result, dignifying certain views with the mis-applied names of liberality and philosophy.

Your Lordship, I trust, will not imagine that I am disposed to complain of the caution which our venerated Prelates have thought it necessary and proper to observe through the 35 whole course of this matter. Far indeed am I from being conscious of any such disposition; even though it is impossible to forget that souls who have passed into eternity, as well as others still on earth, might possibly have profited by discipline resulting from the lawful action of our Synods.

40 Until the lay question had been subjected to a certain amount of discussion, such as that raised in the Lower House on Mr. Seymour's Motion, in February, 1857, it would have

been manifestly unwise to do more, in the important matter of Synodal action, than has already been done. Happily, we now see, as has been already observed, two things to be done, with a view to lay counsel and cooperation:—

I. Consulting Committees of Clergy should be formed in every Deanery, invited laity being present; and 5

II. Certain of the laity should be assembled for consultation, under Clerical sanction, in every Parish.

Under these circumstances, it has become my duty to consult the parties with whom I act, as to the propriety of applying 10 in proper quarters for permission to address every Archdeacon, Rural Dean, and Incumbent, with a view to these objects.

Inasmuch as it is neither to be expected nor desired that the Parochial Clergy should expose themselves to the charge of 15 being agitators, it has been suggested that Churchwardens would often be the proper parties to move, on occasion of any Parochial Consultation among Churchmen.* The influence of the Clergyman should always be felt; he would be ever at hand, ready to give advice to individual Parishioners, but he 20 should not be compelled to expose himself to strife and debate, nor be expected to enter the field of public controversy, against his will.

The very existence of the Church of England, as a National Church, is now openly threatened; and notwithstanding 25 that there probably never was a time when the Clergy, as a body, were doing their work with greater ability or zeal than at the present moment, yet their position, as the accredited teachers of religion, has been perseveringly assailed with a sad amount of "envy, hatred, and malice, and all uncharitableness." This has 30 been done with a calm and dogged persistency which I believe to be quite unparalleled, and often under a false plea of conscience.

The question then arises, What are Churchmen to do? The people of England are known to hate cowardice; and, as matters now stand, I cannot but feel that I should be doing grievous 35 injustice to any given Bishop or Archdeacon, if, in the absence of proof, I permitted myself to question whether he would do what

* Voluntary Meetings of Churchmen, under Clerical sanction, are here contemplated; not formal Parish Meetings in Vestry. In the latter case, the Clergyman, if present, must take the chair; if he be absent, a Chairman is chosen by the Meeting. In the former case, the Clergyman may or may not attend, at his own option; should he attend, it is to be observed that he could not claim the chair as a matter of right.

in him lay to remove a feeling which I know prevails but too extensively in the House of Commons, viz., that timidity, self-indulgence, and the love of ease, if not of money itself, have operated, and will undoubtedly continue to operate, to prevent the Dignitaries of our Church from observing what is so patently passing around them, and from doing their duty in the emergency with firmness, and with courage. This is what is said of them, if they remain quiet; on the other hand, if they stir, a cry is raised of ambition, priestly despotism, and I know not what besides.

Væ miseri! What can they do? They can do this. They can grant that which, on behalf of many excellent men of all parties in the Church, lay as well as Clerical, I now ask at the hands of your Lordship, and other venerated Prelates of our Church, whether Bishops or Archdeacons, in both Provinces. They can grant permission or sanction for a course of action, of which it may certainly be affirmed that there is no law to prevent it,—that it is founded on unexceptionable precedent,—and therefore that it is both safe and constitutional. It is a case in which I will not venture to anticipate difficulty, either on the part of those who from their age are more venerable and more experienced than others, or on that of Right Reverend and Venerable Brethren less advanced in years.

However much we may deprecate, and do all in our power to resist, everything that has a tendency to bring upon us so grave a calamity as the disestablishment of our Church, I consider that we should no longer shrink from contemplating and preparing for an event so obviously possible; and therefore I for one certainly wish to proceed at once, partially, but as fast as may be found convenient, with the organization of certain measures which, in that event, would be forced upon us. The effect of so doing may be, to amend the existing state of things, and thereby to arrest the work of demolition. By anticipating the possibility of disruption with the State, we may in fact avert its actual occurrence; and not only so, but establish the union on a better footing than ever.

With your Lordship's kind permission, then, and if allowed by the Society of which I have the honor to be Chairman, I propose to take the earliest opportunity of conferring on this matter with the Archdeacons of your Diocese; although, of course, it would be better if, as I understand on good authority is not

unlikely to be done in the Diocese of Peterborough, your Lordship would undertake to do this yourself. It may be proper here to add, that, where Ruridecanal Synods or Chapters are actually held, we at once see our way to the formation of Local Bodies of Clergy and laity, with an important matter before them, viz., the Church Rate question. 5

The Archbishop of Canterbury and the two Archdeacons of his Diocese support the Plan which I now humbly submit; and having without difficulty obtained all that I require at Oxford, where the Bishop and the three Archdeacons of the Diocese 10 have received me with the utmost frankness, I am naturally desirous to take the next step, which is to aim at a similar result in the Diocese within which my own University is situated.

I have the honour to be,

With the highest respect,

Your Lordship's very humble servant,

HENRY HOARE.

P.S. Herewith I have the privilege to forward a second copy of my book for the purpose of requesting the favour of your 15 attention to the quotation given at pages 19 to 22. This I cannot but think important, as showing how the Church's Home Missionary work has been neglected, especially in our large towns. The consequences of such neglect are but too apparent. In the Diocese of London, happily, under the direc- 20 tion of the present Bishop, a movement has just been set on foot, in aid of the parochial system, which promises to be of an important as well as novel character. Let us all implore the Divine Blessing upon the Bishop's efforts.*

Allow me also to forward the following Letters:— 25

- 1.—To Mr. Churchwarden Mannering, dated March 18, 1858, and Documents therein referred to.
- 2.—From Rev. Julius Deedes to the Clergy of his Deanery, and Documents in connexion therewith.
- 3.—To Archdeacon Clerke. 30
- 4.—To Bishop of Oxford, dated April 19, 1858.
- 5.—To Archbishop of Canterbury, dated April 21, 1858.
- 6.—To Ditto, dated April 22, 1858.
- 7.—His Grace's Reply, dated April 23, 1858.
- 8.—To Bishop of Llandaff, dated April 24, 1858.

* See pages 309, 326, 403.

14, NEW STREET, SPRING GARDENS,
Monday, May 3, 1858.

To the Right Reverend
 The LORD BISHOP OF LONDON,
 ST. JAMES'S SQUARE.

RIGHT REV. AND DEAR LORD BISHOP :

Having lately visited the house in Dean Street, Soho, now in course of preparation for the works in connexion with St. Paul's Mission College, I have the greatest pleasure in giving my humble testimony in aid of the favourable opinion which
 5 the Rev. the Principal informs me has been expressed by your Lordship.*

Allow me to forward certain Documents which are in course of communication to the other Bishops of this Province, under permission of the Archbishop of Canterbury. My object is to
 10 obtain leave to address the several Archdeacons; but in the case of your Lordship's Diocese, having already been in communication with the Archdeacons of London and Middlesex, I see no occasion to go further at present.

With the highest respect,

I have the honour to be,
 Your Lordship's very faithful servant,
 HENRY HOARE.

14, NEW STREET, SPRING GARDENS,
Monday, May 3, 1858.

To the Right Reverend
 The LORD BISHOP OF WINCHESTER.
 ST. JAMES'S SQUARE.

RIGHT REV. AND DEAR LORD BISHOP :

With your Lordship's permission, and the concurrence of
 15 my friends, I propose to forward to the Archdeacons of your Diocese copies of the enclosed Documents, as enumerated in the accompanying Letter to the Bishop of St. Asaph.†

* See pages 309, 325, 403.

† See page 336.

Your Lordship is known at one time to have hesitated about the revival of the active functions of Convocation, but I am sure that you will regard the settlement of the lay question to be an important result of its deliberations.*

With the highest respect,

I have the honour to be,
Your Lordship's very faithful servant,
HENRY HOARE.

14, NEW STREET, SPRING GARDENS,
Monday, May 3, 1858.

To the Right Reverend

The LORD BISHOP OF BATH AND WELLS,
2, GROSVENOR CRESCENT.

RIGHT REV. AND DEAR LORD BISHOP :

It is now some years since I had the honour of meeting your 5
Lordship, but, at a crisis of such importance in the history of
this country, you will, I am persuaded, require no apology from
me for thus addressing you.

My object simply is, to solicit permission, with the concur-
rence of my friends, to address to the Archdeacons of your 10
Diocese copies of the Documents herewith enclosed, and enu-
merated in the accompanying Letter to the Bishop of St. Asaph.†

With the highest respect,

I have the honour to be,
Your Lordship's very faithful servant,
HENRY HOARE.

14, NEW STREET, SPRING GARDENS,
Monday, May 3, 1858.

To the Right Reverend

The LORD BISHOP OF CHICHESTER,
43, QUEEN ANNE STREET.

RIGHT REV. AND DEAR LORD BISHOP :

Your Lordship's remarks at the last Meeting of Convocation
encourage me to request permission to address to the Arch-

* See pages 317, 320, 334, 335, 336, 368, 407, 417.

† See page 336.

deacons of your Diocese, with the concurrence of my friends, copies of the Documents herewith enclosed, and enumerated in the accompanying Letter to the Bishop of St. Asaph.*

The last Charge of the Archdeacon of Lewes was specially
 5 encouraging; so also was the kindness which I experienced
 from your Lordship on occasion of my visit to your Diocese,
 A.D. 1853, in which year also the Archdeacon of Chichester had
 delivered a Charge, strongly insisting on the need of Synodal
 action, so long as large provision was made for lay counsel. My
 10 papers show how this may best be had, without violating the
 Royal Supremacy, or infringing on the just and necessary
 privacy of Clerical Synods.

With the highest respect,
 I have the honour to be,
 Your Lordship's very faithful servant,
 HENRY HOARE.

14, NEW STREET, SPRING GARDENS,
Monday, May 3, 1858.

To the Right Reverend
 The LORD BISHOP OF EXETER,
 17, ALBEMARLE STREET.

RIGHT REV. AND DEAR LORD BISHOP :

The kindness with which, from the very first, your Lordship
 has encouraged my proceedings, renders it unnecessary for me
 15 to do more, on the present occasion, than simply to enclose
 certain Documents enumerated in the accompanying Letter to
 the Bishop of St. Asaph,† copies of which, with the concur-
 rence of my friends, I purpose at once to forward to the
 Archdeacons of your Diocese, according to the permission long
 20 since received from your Lordship to address them.

With the highest respect,

I have the honour to be,
 Your Lordship's very faithful servant,
 HENRY HOARE.

* See page 336.

† See page 336.

14, NEW STREET, SPRING GARDENS,
Monday, May 3, 1858.

To the Right Reverend

THE LORD BISHOP OF GLOUCESTER AND BRISTOL,
 STAPLETON PALACE, BRISTOL.

RIGHT REV. LORD BISHOP :

Although a stranger to your Lordship, I venture to enclose herewith certain Documents enumerated in the accompanying Letter to the Bishop of St. Asaph.*

With your Lordship's permission, and the concurrence of my friends, I propose to forward copies of the same to the 5
 Archdeacons of your Diocese.

With the highest respect,

I have the honour to be,

Your Lordship's very faithful servant,
 HENRY HOARE.

14, NEW STREET, SPRING GARDENS,
Monday, May 3, 1858.

To the Right Reverend

THE LORD BISHOP OF HEREFORD,
 107, EATON PLACE.

RIGHT REV. LORD BISHOP :

Although a stranger to your Lordship, I take the liberty of requesting permission to forward to the Archdeacons of your Diocese, with the concurrence of my friends, copies of the enclosed Documents, as enumerated in the accompanying Letter to the Bishop of St. Asaph.† As it appears to me, the following passage of Holy Writ throws a fearful light on the proceedings of the present House of Commons :—‡ 10

"8. ¶ Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings.

"9. Ye are cursed with a curse : for ye have robbed me, *even* this whole nation. 15

* See page 336.

† See page 336.

‡ See page 317.

As the verses which follow seem to suggest both *agenda*, and a *modus agendi*, not inappropriate to our present circumstances, I will ask leave to cite them at length.

- “10. Bring ye all the tithes into the storehouse, that there may be
5 “meat in mine house, and prove me now herewith, saith the LORD
“of hosts, if I will not open you the windows of Heaven, and pour
“you out a blessing, that *there shall not be room* enough to receive
“it.
“11. And I will rebuke the devourer for your sakes, and he shall
10 “not destroy the fruits of your ground; neither shall your vine cast
“her fruit before the time in the field, saith the LORD of hosts.
“12. And the nations shall call you blessed: for ye shall be a
“delightsome land, saith the LORD of hosts.
“13. ¶ Your words have been stout against me, saith the LORD.
15 “Yet ye say, What have we spoken *so much* against thee?
“14. Ye have said, It is vain to serve God: and what profit is it
“that we have kept his ordinance, and that we have walked mourn-
“fully before the LORD of hosts?
“15. And now we call the proud happy; yea, they that work
20 “wickedness are set up; yea, *they that* tempt God are even delivered.
“16. ¶ Then they that feared the LORD spake often one to
“another: and the LORD hearkened and heard it, and a book of
“remembrance was written before him for them that feared the
“LORD, and that thought upon his name.
25 “17. And they shall be mine, saith the LORD of hosts, in that
“day when I make up my jewels; and I will spare them, as a man
“spareth his own son that serveth him.
“18. Then shall ye return, and discern between the righteous
“and the wicked, between him that serveth God, and him that
30 “serveth him not.”—(*Malachi*, iii. 8—18.)

Spoliation of the Established Church is not likely to find favour with the House of Lords, any more than with the peaceable inhabitants of this land.

With the highest respect,
I have the honour to be,
Your Lordship's very faithful servant,
HENRY HOARE.

14, NEW STREET, SPRING GARDENS,
Monday, May 3, 1858.

To the Right Reverend

The LORD BISHOP OF LICHFIELD,
 ECCLESHALL CASTLE, STAFFORDSHIRE.

RIGHT REV. AND DEAR LORD BISHOP:

It is with affectionate remembrance of Archdeacon Allen that I request, indeed confidently anticipate, your Lordship's permission to forward to the Archdeacons of your Diocese, with the concurrence of my friends, copies of the Documents enumerated in the accompanying Letter to the Bishop of St. Asaph. What would be said of a proposal in Parliament to rob a single sect of one atom of its endowments?

With the highest respect,
 I have the honour to be,
 Your Lordship's very faithful servant,
 HENRY HOARE.

14, NEW STREET, SPRING GARDENS,
Monday, May 3, 1858.

To the Right Reverend

The LORD BISHOP OF LINCOLN,
 INVERNESS TERRACE, BAYSWATER.

RIGHT REV. AND DEAR LORD BISHOP:

As your Lordship is known to be friendly to the principle of united counsel and cooperation between Clergy and laity, I feel assured that I shall without difficulty obtain the permission which I solicit, to forward to the Archdeacons of your Diocese, with the concurrence of my friends, copies of the Documents herewith enclosed, and enumerated in the accompanying Letter to the Bishop of St. Asaph. 10

With the highest respect,
 I have the honour to be,
 Your Lordship's very faithful Servant,
 HENRY HOARE.

14, NEW STREET, SPRING GARDENS,
Monday, May 3, 1858.

To the Right Reverend

The LORD BISHOP OF NORWICH,

22, GROSVENOR PLACE.

RIGHT REV. AND DEAR LORD BISHOP:

The arrangements of which I hear for lay counsel and cooperation at your Lordship's ensuing Visitation, do not seem to preclude my requesting permission to forward to the Archdeacons of your Diocese, with the concurrence of
 5 my friends, copies of the enclosed Documents, as enumerated in the accompanying Letter to the Bishop of St. Asaph. They refer, among other things, to local action in Rural Deaneries.

With the highest respect,

I have the honour to be,

Your Lordship's very faithful servant,

HENRY HOARE.

14, NEW STREET, SPRING GARDENS,
Monday, May 3, 1858.

To the Right Reverend

The LORD BISHOP OF PETERBOROUGH,

PALACE, PETERBOROUGH.

RIGHT REV. LORD BISHOP:

With your Lordship's kind permission, and the concurrence of my friends, I propose to forward to the Archdeacons
 10 of your Diocese copies of the enclosed Documents, as enumerated in the accompanying Letter to the Bishop of St. Asaph.

With the highest respect,

I have the honour to be,

Your Lordship's very faithful Servant,

HENRY HOARE.

14, NEW STREET, SPRING GARDENS,
Monday, May 3, 1858.

To the Right Reverend
 The LORD BISHOP of ROCHESTER,
 77, CHESTER SQUARE.

RIGHT REV. AND DEAR LORD BISHOP :

Herewith I have the privilege to enclose certain Documents enumerated in the accompanying Letter to the Bishop of St. Asaph, and I now intend, with due permission, and with the concurrence of my friends, to forward copies to the several Archdeacons of England and Wales. 5

The exigencies of the times demand an universal effort, and as the proposal will not involve your Lordship or your Right Rev. Brethren in trouble or responsibility, I do not hesitate to request permission to forward copies to the Archdeacons of your Diocese. 10

Should I not hear to the contrary, I shall assume your Lordship's assent, as time presses, and I am already sending into other Dioceses of this Province.

With the highest respect,

I have the honour to be,

Your Lordship's very faithful servant,
 HENRY HOARE.

14, NEW STREET, SPRING GARDENS,
Monday, May 3, 1858.

To the Right Reverend
 The LORD BISHOP of SALISBURY,
 PALACE, SALISBURY.

RIGHT REV. AND DEAR LORD BISHOP :

With your Lordship's kind permission, and the concurrence of my friends, I propose at once to forward to the Archdeacons 15 of your Diocese copies of the enclosed Documents, as enumerated in the accompanying Letter to the Bishop of St. Asaph.

With the highest respect,

I have the honour to be,

Your Lordship's very faithful servant,
 HENRY HOARE.

14, NEW STREET, SPRING GARDENS,
Monday, May 3, 1858.

To the Right Reverend
 The LORD BISHOP OF WORCESTER,
 24, GROSVENOR PLACE.

RIGHT REV. LORD BISHOP :

Should your Lordship not object, I propose to forward to the Archdeacons of your Diocese copies of the enclosed Documents, as enumerated in the accompanying Letter to the Bishop of St. Asaph.*

- 5 To them we are much indebted for that practical solution of the Synodal question, which I consider to have been already attained.†

With the highest respect,

I have the honour to be,

Your Lordship's very faithful servant,
 HENRY HOARE.

14, NEW STREET, SPRING GARDENS,
Monday, May 3, 1858.

To the Right Reverend
 The LORD BISHOP OF OXFORD,
 26, PALL MALL.

RIGHT REV. AND DEAR LORD BISHOP :

- As your Lordship has kindly accepted my invitation to meet a party of Clergy and laity on Thursday next, the day of the Annual Meeting of the Convocation Society, I may as well transmit copies of certain Documents which I have forwarded to all the Bishops of this Province, by permission of his Grace the Metropolitan, as enumerated in the accompanying Letter to the Bishop of St. Asaph.‡
- 10

With the highest respect,

I remain,

Most affectionately your Lordship's,
 HENRY HOARE.

* See page 336.

† See pages 317, 320, 327, 335, 336, 368, 407, 417.

‡ See page 336.

14, NEW STREET, SPRING GARDENS,
Monday, May 3, 1858.

To the Right Reverend

The LORD BISHOP OF ST. DAVID'S,

MAURIGY'S HOTEL, 1, REGENT STREET.

RIGHT REV. AND DEAR LORD BISHOP :

Herewith I have the privilege to forward my book of "Hints" on lay cooperation, together with a Letter to the Lord Bishop of St. Asaph,* and copies of certain Documents therein mentioned.

It is satisfactory to feel that we may now consider the Synodal question to be, in effect, and in its main outlines, settled. If Convocation had done nothing else, that alone must be considered a great work ;—a work which no other body could have performed.†

Both of your Lordships sat on the Reform Committee, and the settlement to which I allude is in precise conformity with long-existing practice in the Diocese of St. Asaph.

At the present time, when our Constitution in Church and State is violently assailed by many who have thriven beneath its shelter, it is important that, as citizens of a State so blessed, as is *Protestant* England, the Church laity should be at no loss how to resist the attack. The present House of Commons seems to me to be greatly behind the requirements of the age.

To the English Churchman it must be interesting to notice a remark made by a writer cited in the Charge of Archdeacon Harrison, A.D. 1856, that the Book of Common Prayer is the only witness remaining in living reality in Western Christendom to the Offices of Morning and Evening Worship of the ancient Church ; and fitted to render we hardly know how great service, by the blessing of God, in the present state of Christianity in the East.

With your Lordship's permission, and the concurrence of my friends, I will send copies of these Documents to the Archdeacons of your Diocese.

With the highest respect,

I have the honour to be,

Your Lordship's very faithful servant,
 HENRY HOARE.

* See page 336. † See pages 317, 320, 327, 334, 336, 368, 407, 417.

14, NEW STREET, SPRING GARDENS,
Monday, May 3, 1858.

To the Right Reverend

THE LORD BISHOP OF ST. ASAPH,
4, SUFFOLK STREET, Pall Mall.

RIGHT REV. AND DEAR LORD BISHOP :

Herewith I have the privilege of forwarding, with my book of "Hints," the following Documents, to be sent, with your Lordship's permission, and the concurrence of my friends, to the Archdeacons of your Diocese :—

Letter to Mr. Churchwarden Mannering.*

Letter from Rev. Julius Deedes to the Clergy of his Deanery.†

5 Letter to Bishop of Peterborough, dated December 24, 1857.‡

Letter to Bishop of Oxford, dated February 19, 1858.§

Letter to Bishop of Oxford, dated April 19, 1858.||

Letter to Archbishop of Canterbury, dated April 21, 1858.**

Letter to Archbishop of Canterbury, dated April 22, 1858.††

10 His Grace's Reply, dated April 23, 1858.‡‡

Letter to Bishop of Llandaff, dated April 24, 1858.§§

Letter to Bishop of Ely, dated May 1, 1858.||||

Letter to Bishop of Bangor, dated May 3, 1858, and Documents explanatory of my visit into Wales A.D. 1858.***

15 Letters to the Bishop and Archdeacons of the Diocese of Llandaff, with Letter to the Rural Deans of the Diocese of Oxford, and Documents therein referred to.†††

The Convocation Society, of which I have the honour to be Chairman, will hold its Annual General Meeting next week ;

20 and I have informed the members of the Society's Council that, in effect, I consider the Synodal question settled for the Church of this Realm.†††

It gives me pleasure to acknowledge the courtesy with which you received me in Wales, and you will doubtless

25 remember the conversation alluded at page 32, lines 22 to 30.

With the highest respect,

I have the honour to be,

Your Lordship's very faithful servant,
HENRY HOARE.

* See pages 289 to 292.

§ See page 311.

†† See page 318.

|||| See pages 321 to 325.

† See page 379.

|| See page 313.

†† See page 319.

*** See page 337.

‡ See page 305.

** See page 317.

§§ See page 320.

††† See page 358.

††† See pages 317, 320, 327, 334, 335, 368, 407, 417.

June 30.]

CORRESPONDENCE,

ETC.

No. XVII.

STAPLEHURST, KENT,

Monday, May 3, 1858.

To the Right Reverend

The LORD BISHOP OF BANGOR,

MAURIGY'S HOTEL, 1, REGENT STREET.

RIGHT REV. AND DEAR LORD BISHOP:

Nearly five years have elapsed since I attended a Meeting of the Clergy in the Chapter Room at Bangor,* a few days after which, I addressed a still larger assemblage in the National School-room, on occasion of the Annual Meeting of the Diocesan Church Societies.†

The object for which I had been invited to take so long a journey was, that I should endeavour to modify certain apprehensions then not uncommon, as to dangers which it was said might result from the mere exercise of deliberative functions by the Clergy of this Realm, assembled in their corporate capacity.

Although your Lordship had taken no part in the proceedings of Convocation, yet it was known that your proxy was in the hands of a conspicuous promoter of our views, the late Bishop of London. That fact has all along sustained me in the discharge of important duties connected with the Convocation movement, especially when communicating with Clergy or laity in your own Diocese; it was a significant circumstance, showing your Lordship's sentiments to be in unison with those of the Dignitaries and Proctors of the Diocese, and of a large number of the Clergy as well as laity over whom you rule.

Since that time, it has not seemed necessary for me to submit a specific statement of the progress of affairs, your Lordship's continued approval being assumed. Now, however, at length, when the ancient title of the Church to a Rate upon lands and houses for the support of her fabrics and worship has been seriously questioned, some more active movement appears to have become necessary on the part of those who are in favour of the alliance between Church and State, and who desire to adhere to the solemn compact between the Crown and the

* *Friday, July 29, 1853.*

† *Wednesday, August 3, 1853.*

Nation, based as this undoubtedly is on a distinct recognition of the constitutional rights, Synodal and other, of the Clergy of this Realm. In fact it has now come to this, that the whole fabric of our Church is by some supposed to be approaching its
 5 fall, as a National Institution. Certainly the times more than ever demand united action by Churchmen, on all sides, and in every Diocese; nor would it be just to the venerated Prelates of our Church, to be backward in acknowledging that readiness on their part in listening to friendly suggestions from well-
 10 affected laymen, of which I have had so many proofs.

In your Lordship's Diocese more has been done, than in any other in the Province of Canterbury; and the enclosed Documents show how far matters had gone previous to the time of which I have spoken.

15 The "Lay Association" contains, I believe, many excellent men, but for the most part of less elevated social position. It was set on foot in the year 1853, and appears to have met with a certain amount of support, in the hope of encouraging, among laymen who speak the native language only, a
 20 greater interest both in the Church, and in her officers. At length, having been mentioned in Convocation, it has become a matter of National interest and importance.*

It has always appeared to me that we Englishmen of all classes may fairly be expected to show indulgence to the
 25 wishes or even to what we may call the prejudices of the native Welsh population; which consideration has served greatly to enhance the credibility of the assertion that your Lordship has viewed the said Association with favour.

My own rule is not to move without Episcopal approval, and
 30 on this rule I acted at Bangor. Nothing has been said by me to your Lordship about the Lay Association in your Diocese, because it was not my business to enter on that subject in any way. Perhaps, however, I should say that, after making careful enquiries, I have concluded you to be cognizant of its
 35 existence; and although it is not said that you have actively promoted its proceedings in a direct and public manner, yet it was not unreasonable to suppose that out of regard to the feelings of the Welsh-speaking people, you might be unwilling to put an end to it by enjoining the Clergy to with-
 40 hold their sanction. I confess, however, that I feel a little

* See pages 303, 308, 310 (Note), 341 to 343, 356, 368, 390, 412.

disturbed, and cannot but wish, with other friends who look up to your Lordship with reverence and respect, that you may be induced to promote a different system ;—one which, while equally securing lay counsel and cooperation, shall be somewhat safer, and leave the Bishop and Clergy,—where they ought to be,—at the head of their flocks ; to whose uncertain tempers and passions it is not desirable that they should be subject. 5

It is for this reason that, in addition to my book of “Hints,” already forwarded, I venture to send herewith a set of recent Letters to the Bishops of Peterborough, Oxford, and Ely ;—another set, accompanying a Letter addressed to the Minister’s Churchwarden of this Parish ;—a Letter to Archdeacon Clerke ;—Letters to the Bishop and Archdeacons of Llandaff Diocese ;—and, lastly, a Letter to the Rev. Wm. Dodd. 15

Allow me here to mention the Second Annual Report of the Church Lay Association, in your Lordship’s Diocese, read and adopted at the General Meeting held at Bangor on the 12th of April, 1855. It is now before me ; and when I know what is being done in some of the British Colonies, as well as what has been done in the United States, I cannot help noticing the following words with which the Society’s manifesto concludes :—“There is no reason why “every Churchman,”—that is to say, as I suppose, from the Bishop downwards,—“should not give it his patronage and support.” To say the truth, page 12 of this very Report seems to me to contain a palpable refutation of these words, whilst the Plan which our friend Mr. Vincent has mentioned in his Letter to the Bishop of Oxford,* embraces nothing which I can think unworthy of general approval. 20 30

Having mentioned Mr. Vincent, I am in duty bound to add that I feel assured of his full acquiescence in these remarks, although it is not at his suggestion that I venture to address your Lordship. Seldom have I met a man with more instructive views, or one who, with a warm affection for his native land, and a deep interest in the prosperity of the Church there established, is yet more free from local or party prejudice ; and seeing on all occasions his remarkable and unbounded deference to yourself, I feel it right to bear him in remembrance on the present occasion. 35

* See pages 311 to 313.

With a full and thankful remembrance of words spoken to me by your Lordship, before I addressed the Meeting in the National Schoolroom at Bangor, and due acknowledgment of your courtesy and hospitality at that time,

I have the honour to be,

With the highest respect,

Your Lordship's very faithful servant,

HENRY HOARE.

- 5 P.S. It may be well here to print the Documents to which I have alluded, explanatory of my visit to your Lordship's Diocese at the time spoken of; and I may add that the unconstitutional proceedings of the present House of Commons
10 without regard to difficulties. At the conduct of many professing Churchmen I cannot but feel shame and indignation.

GORDDINOG, BANGOR,

Wednesday, February 23, 1853.

TO HENRY HOARE, ESQ.,

STAPLEHURST.

MY DEAR SIR :

The Dean of Bangor has requested me to say, that he would be glad to become a member of the Convocation Society.

Yours faithfully,

JAMES V. VINCENT.

GORDDINOG, BANGOR,

Thursday, March 3, 1853.

TO HENRY HOARE, ESQ.,

STAPLEHURST.

MY DEAR SIR :

- I saw the Dean of Bangor yesterday, and he sees no reason,
15 (although he does not perceive the names of other Deans as members of the Council,) why he should withhold his, since he approves of the object and rules of the Society. He therefore authorizes me to say that he has no objection whatever, although he (like myself) is more likely, at this distance, to be a corresponding than frequently an attending member.

Very faithfully yours,

JAMES V. VINCENT

GORDDINOG,

Tuesday, May 10, 1853.

To Mr. HUGH WILLIAMS.

DEAR SIR:

I am sorry I did not receive your Letter a day or two ago, as I then might have had time to write something about the Lay movement that is going on in favour of the Church in this country.* You will see what is said in the *North Wales Chronicle* about the Eifionydd meeting;—but lest you should not, I will cut it out of the paper and enclose it. I should like it to be returned. The paragraph commencing with “It was not ticed lastly,” is most satisfactory, as showing that they act on the principle of reforming by *remaining in the Church*, not as some Welsh Dissenters did, by *going out of it*. I feel strong hopes that the groundwork of action in this country is laid. There is the best feeling between the members of the Lay Association and the Clergy; and my great aim has been, and will be, to make them act in concert. The occurrences at the Aber meeting are a proof that the attempt has not been quite unsuccessful.

I was at the Arfon Rural Deanery Meeting, as was also the Rev. Griffith Owen, Rural Dean of Eifionydd, by invitation from the Dean of Bangor, who is also Rural Dean of Arfon.

The “Lay Association” was discussed, and I herewith send you a copy of the Resolution passed. It may be of use in showing the Council of the Convocation Society, that, although we may not know how to act with the same regularity and good management as themselves, there is a Church Synodal spirit moving, even in Wales. I should have very much wished to be present in London, but Whitsuntide will not let me move from home. This “Lay Association” originated, you are probably aware, not with the higher laymen, but with those whose language is *bond fide* Welsh, and who are themselves of the class from which the ranks of Dissenters are generally filled. English Churchmen can scarcely appreciate such a movement as this, in *dissenting Wales*.

Will you have the kindness to tell Mr. Ottaway that I am obliged to him for the printed papers, the perusal of which has pleased and instructed me very much, particularly Mr. Hoare’s speech at Rochdale.

* See pages 303, 308, 310 (Note), 338, 356, 368, 390, 412.

Although I cannot be in London, the Council may depend upon my working in Wales as hard as I can, on its excellent Church- saving principles.

Yours sincerely,

JAMES V. VINCENT.

P.S. It must be recollected that the extract from the
5 *North Wales Chronicle* is only a literal translation from Welsh.

At a Meeting of the Rural Dean and Clergy of the Deanery of Arfon, at which were also present the Rural Deans of Arllechwedd and Eifionydd, with others of the Clergy, the following Resolutions were unanimously adopted on the subject
10 of the Lay Association in the four Deaneries of Carnarvonshire:—

1. "That the Clergy at the Ruri-decanal Meeting held at Carnarvon approve of the principle of an Association of the Laity in
"Carnarvonshire, for the purpose of promoting the welfare of the
15 "Church in Wales, provided the movement be conducted strictly in
"subordination to Church authority- They also rejoice at this
"manifestation of zeal and good feeling on the part of the Laity
"towards the Church of their Fathers."
2. "That the Clergy present recommend to the Members of the
20 "Lay Association that they prepare an outline of its Rules and
"details to be submitted to the Clergy at the next Meeting of the
"Rural Deanery to be held at Bangor on Thursday, July 7th, at
"12 o'clock, to which they will have much satisfaction in giving
"their best attention."

North Wales Chronicle, April 27, 1853.

"THE CHURCH LAY SOCIETY.

- 25 "In accordance with a Resolution passed at the Quarterly Meeting of this Society held at Llanberis, on the 30th March, a sub-committee, for the Rural Deanery of Eifionydd, was held at the
"National School, Llanystymdwy, on the evening of the 27th ult.
"A fair representation of the parishes having met, the Rev. J.
30 "Hughes, Rector, commenced the meeting by prayer. Mr. R. J.
"Jones having been called to the chair, the objects and nature of
"this important movement were explained, and a brief account was
"given of the origin and progress of the Society, and the proceedings
"of the Llanberis meeting. It was stated that the object of
35 "their meeting, and forming themselves into local committees
"within each Rural Deanery, was, to explain the exact state of the
"Churches, as to the means supplied of acquiring religious knowledge, and to seek the cooperation of the lay members, in Church
"exertion. The good results of Sunday Schools pointed to them as
40 "the best means of bringing Churchmen together, to associate more
"in matters of religion, and to diffuse amongst the rising generation

"Scriptural Church principles. It was urged upon those parishes, where none had been held, to establish Sunday Schools, with the cooperation of their Minister, also the necessity of having more services on Sunday in those places remote from Churches, and in those rising populous districts where lay Churchmen labour under great disadvantages. The rule was to have two services in each Church on Sunday as far as practicable. The propriety of having the Sacrament administered monthly, as it is in some dioceses, and in several Churches in this diocese, was also dwelt upon at some length. As a proof of the great revival that was taking place, it was mentioned by one of the committee that a Church in a country town in Wales had, ten years ago, only four communicants and no Sunday School; after the present Minister came there, a Sunday School was established—the Sacrament administered monthly, and through his indefatigable exertions, and those of lay members, there are now 150 communicants, and upwards of 220 attending the Sunday School.

"The necessity of distributing the Scriptures and the Book of Common Prayer in the different parishes—as many hundreds of the people are prejudiced, from their childhood to their graves, against that most excellent book of religious devotion, through ignorance—was strongly enforced.

"It was noticed lastly, that this movement was a most important one—that it required zeal, love, and discretion—will operate either to produce a most blessed revival of the Church in Wales, or cast upon it and its supporters a lasting blot—that they were not going to form a sect, nor to have a war with the Clergy, but intended, 'through the help of Almighty God, and in His fear,' to work in conformity with the rules and regulations of the Church—they were not seeking a new machine, but wanted to put the old machine in good operation—they were not going to act the coward, (as did many good men a century ago,) by leaving the Establishment, but intended to live and die within her pale, as, if there were abuses to correct and improvements to make, it was by remaining in her that they would accomplish them—and that all their exertions would avail nothing, and the movement be sure to miscarry, unless its members would lead an exemplary Christian life. The lay officers of the Church ought to be men who cared about religion, and who were not antagonistic to Church principles. Those who led an immoral life were the Church's great stumbling blocks—example was better than precept.

"The Rev. Incumbent having given those present most impressive and judicious advice, with regard to using prudence, leading an exemplary life, trusting to God's promises, and using diligent prayer, that, by the blessing of Almighty God and the outpouring of the Holy Ghost, they might do wonders, said that he wished God to prosper them and be with them.

"It was resolved, that the above suggestions be transmitted to the Quarterly Meeting of Clynnog; also, that a report of the Sunday Schools, Services, and members, &c., in this Deanery, be prepared for the same meeting.

"After enrolling the names of a few members for the next Quarterly Meeting, it was further resolved, that the next Local Committee of this Deanery be held at Dolbenmaen National School, on the 2nd June next, at 5 o'clock in the afternoon."

GORDDINOG, BANGOR,

Tuesday, May 17th, 1853.

To G. J. OTTAWAY, Esq.,
89, ESSEX STREET, STRAND,
LONDON.

MY DEAR SIR:

Will you have the kindness to send me, if you can spare them, two or three dozen copies of the Rules of the Convocation Society in Welsh, if possible, by Friday, as I am to attend a Meeting on the following day, where probably good
5 use may be made of them.

I wish the 'Statement' were also in Welsh; and if the Council determines upon having it done, Mr. Hugh Williams, as I have before said, is the very best person I can recommend as a translator. Indeed, if you should print a new edition of the
10 Rules, corrections by him would be an improvement.

I have been delighted with the perusal of Mr. Hoare's speech at Rochdale, and wish sincerely we had a chance of his coming down to help us in this part of the world. The cause of Synodal action is continually attaching to itself new ad-
15 herents, and, what is still more encouraging, it has become an object of interest to those who speak the Welsh language *only*. Information on the subject is eagerly sought by quarrymen and others of the same class, and I only wish they could obtain more in their own language, as they are a very reading
20 and inquiring and naturally intelligent set of people.

I remain, my Dear Sir,

Yours very truly,

JAMES V. VINCENT.

P.S. Let me add my thanks for your Letter. The movement you are making is evidently of great importance.

GORDDINOG, BANGOR,

Tuesday, May 17, 1853.

To HENRY HOARE, Esq.,
STAPLEHURST.

MY DEAR SIR:

I have read with very great pleasure indeed your speech at Rochdale, and truly glad I should be were we sufficiently

matured as to the knowledge of Synodal matters, to be permitted to entertain a hope that you would find us sufficiently interested to profit by instructions, and that you would come over and help us here, as you have helped the inhabitants of Lancashire. A meeting such as that would give the Clergy and others in this country a most beneficial spur. Although I am unable to attend the London Meetings of the Society, I am not inclined to be inactive in the cause of Synodal action, which is gradually and not unsatisfactorily progressing here, chiefly through the information conveyed by a newspaper called "The Cymro," printed in the Welsh language. It is almost impossible for a person not acquainted with the country to conceive the wonderful improvement, as to Church feeling, which has of late taken place in this part of Wales.

Believe me to be, my Dear Sir,
Yours most faithfully,
JAMES V. VINCENT.

GORDDINOG, BANGOR,
Friday, July 1, 1853.

TO HENRY HOARE, Esq.,
STAPLEHURST.

MY DEAR SIR:

It gives me very great pleasure to think that I have a chance of seeing you here, but I should like to know, as soon as you can inform me, at what particular time I may expect you, as I should much wish to have a few friends to meet you.

I have no special engagement during this month, at least none which I would not willingly give up for the purpose of receiving you, except one, which I am obliged to keep, and which will be about the 25th of July, when I must be at Carnarvon Assizes, as Sheriff's Chaplain. It will give me very great gratification to entertain you in the best way I can, and to give you a bed. If you travel by railway, I should like to know when I may meet you at the Aber Station, which is about a mile and a quarter distant from this place.

Our "Lay Association," consisting almost exclusively of persons, whose habitual language is Welsh, is going on very

satisfactorily. I think more of it in consequence of this fact, than if it had originated with persons of a higher grade, for various reasons. A Church movement in Wales amongst this class is quite a wonder. We have much still to do, but I
 5 feel confident that, during the last year, great progress has been made in the establishment, or at least in the preparing for the establishment, of Church principles, which were at a very low ebb. I feel sanguine as to the ultimate result, under the blessing of God, when Church and Synodal subjects shall have been,
 10 as you so well said at Rochdale, more ventilated. Perhaps, although we may have been at one time a little impatient, the Archbishop's slowness to move may have been advantageous, by giving an opportunity for the ripening of opinion, and may be the means of securing what we wish, in the end.

Believe me to be,

My Dear Sir,

Yours obliged and most sincerely,

JAMES V. VINCENT.

39, ESSEX-STREET, STRAND, LONDON.

Friday, July 8, 1853.

To the Rev. J. V. VINCENT.

REV. AND DEAR SIR :

15 I write to thank you for your most kind Letter of the 1st inst., which I duly received. I do not at present know when I shall be at Bangor; all I am able to inform you of is, that I leave town tomorrow for Gloucester, from whence on Monday I go into South Wales. I will write again, when I am able to
 20 inform you of the day on which I shall hope to reach Bangor.

I have not heard from Mr. Chancellor Trevor, to whom I wrote, stating that I should have pleasure in calling on him when in his neighbourhood. He does not appear to be familiar with my name, and I fear he may think me intrusive. I have
 25 written an explanatory Letter to him. Perhaps you will kindly set matters right, should you see him. From Mr. Owen, (Llangefni,) to whom I likewise wrote, I have not heard; he is probably absent.

I am, Rev. and Dear Sir,

Yours very faithfully,

HENRY HOARE.

GORDDINOG, BANGOR,
Friday, July 15, 1853.

To G. J. OTTAWAY, Esq.,
 39, ESSEX STREET, STRAND,
 LONDON.

MY DEAR SIR:

I am anxiously expecting to hear from Mr Hoare, who, I suppose, is still in South Wales. I hope I am not asking too much in requesting you to send me, if you have it, a copy of "Convocation the way of Peace," and of the pamphlet giving an account of the proceedings at Rochdale. I have 5
 lent what you before sent me; and although I have sent for copies (for distribution) of the firstnamed, I cannot get them through my bookseller, who says they are out of print, and I do not know where to inquire for the Rochdale pamphlet. I should like much to read them again before Mr. Hoare's arri- 10
 val, and to show them to some of my friends.

Yours, my Dear Sir,

In great haste,
 JAMES V. VINCENT.

GORDDINOG, BANGOR,
Saturday, July 23, 1853.

To HENRY HOARE, Esq.

MY DEAR SIR:

I have this moment received a note from Mr. Ottaway, saying that you purpose being at Bangor on Monday. That is unfortunately the very day on which I am to preach the Assize Sermon at Carnarvon. I will arrange with the Dean 15
 to receive you on your arrival, and will join you as soon as I am at liberty. I saw him yesterday, and have had communication with several of the Clergy, and a few of the laity, in reference to your visit, and should much like to interest them all on the very important subject of Convocation. There are 20
 some opponents in this country, but *certainly* prejudices are gradually wearing away. If you have time, write to me at the Uxbridge Arms Hotel, Carnarvon, where I go early on Monday.

Believe me to be, my Dear Sir,

Yours very sincerely,

JAMES V. VINCENT.

GORDDINOG, BANGOR,
Wednesday, July 27, 1853.

To G. J. OTTAWAY, Esq.,
 39, ESSEX STREET, STRAND, LONDON.

MY DEAR SIR:

I have not yet seen Mr. Hoare, neither do I know for a certainty whether he has yet arrived in this country, although I fancy he is now in Anglesey, and hope he will dine here tomorrow.

- 5 Our annual Clerical Meetings take place early next week, and I think if I receive the pamphlets on "Convocation the way of Peace" before that time, I could make a good use of them. I was in hopes that the reprint would have been issued long since. Could you urge the printers on a little? Our
 10 principal meeting takes place on Wednesday, but I should like to have them, if possible, on Monday, or at furthest on Tuesday, so that the subject may be a little known before Mr. Hoare makes the statement which I sincerely hope he will have an opportunity of doing. At present I am quite in the
 15 dark as to the plans laid down for different days; but probably shall have some intelligence this evening or to-morrow morning.

Yours, my Dear Sir,
 Obligated and faithfully,
 JAMES V. VINCENT.

GORDDINOG, BANGOR,
*Friday, July 29, 1853.**

To HENRY HOARE, Esq.

MY DEAR SIR:

- We have all been eagerly looking out for you. If this finds you at Llangefni, your host will tell you all my speculations about your probable movements. I now calculate upon hearing something more of you to-morrow morning, (when I
 20 intend to start by 9 o'clock train,) at the Deanery, if you do not come here to-night. Whenever you come, I shall be most glad to see you, and I am sure many others participate in the same feeling.

Believe me to be, my Dear Sir,
 Yours most sincerely,
 JAMES V. VINCENT.

* This day, the Meeting took place in the Chapter Room at Bangor.

GORDDINOG, BANGOR,
Saturday, August 6, 1853.

TO HENRY HOARE, ESQ.,
 STAPLEHURST.

MY DEAR SIR :

I hope you will have arrived safely at the end of your journey, long before you receive this, and will have found all at home quite well.

I saw * * * on Thursday, and had a good deal of conversation with him on Convocation. He seems to have 5 imbibed the prevalent apprehensions against its revival; but he is in all things so candid and so fair, that I do not despair of his ultimate support, as I should probably do in the case of one who had less sagacity and less candour. But he is at all times so open to conviction, when a fair and clear 10 statement is laid before him, and so ready to enter upon the merits of whatever is proposed to him, and I, moreover, am so confident that the justice and wisdom of what we advocate *must* at last become manifest to all who will take time to investigate and to consider, that I willingly leave his ac- 15 quiescence, however I may desire it, for the present in abeyance. The delay may prove, besides, a positive advantage, because, when he comes, as I hopefully anticipate, to support the cause, it will be the more evident, that the change in his sentiments will have been effected by deliberate con- 20 viction; and, therefore, it is probable that his example will, *then*, the more influence others. He spoke to me of a Pamphlet or Charge by Archdeacon Garbett, which he seemed to think highly of, and said he would send to me. Probably it might have been written *before* the November Meeting 25 of Convocation; and it is not at all impossible, that since then, from the moderation he witnessed, some modification of his opinions, as to the *danger* of revival, may have taken place. Has the above publication been answered? If so, I should like to know, by whom. 30

* * * asked me what we Convocationists wanted, which, if reasonable, the *legislature* would not now be willing to grant? I replied, that unless we have a Convocation, there can be no corporate *We*, or authorized body, to ask anything, and that the *legislature* had hitherto *failed* in granting

what was acknowledged to be wanting in the Church, because in reality it did not fully understand *how* or what to grant, and I instanced its *frequent* and *futile attempts* to legislate in reference to the discipline of the Clergy. I said further,

5 that Convocation *could not* do harm, even if it desired to do so, because the necessity for having the *consent and concurrence* of the Crown and Imperial *Parliament* in all proposed alterations in ecclesiastical laws, would effectually *bar* all measures which might be objectionable ; but that on the other hand, there

10 were strong grounds for hoping that Convocation might do incalculable service, because it might be supposed it would understand such matters as its attention was exclusively, or at least specially, directed to,—namely, those affecting the welfare of the Church,—better than a legislative body whose duties

15 were more varied, and not so much confined to one object ;—that, after all, it would not in many things be more than a *suggestive* council ;—and that I, for one, thought the Church ought to be satisfied with this, (in fact it asks no more, and constitutionally can have no more,) believing, as

20 I do, that *its advice* would be generally so consonant with the truth and *even with expediency*, that its suggestions *could not but* have the *moral weight*, in the Councils of the nation, to which they would be entitled. In fact, *no branch* of the Imperial Legislature is by itself more than *suggestive* ; neither

25 Lords nor Commons are absolute in the enactment of their several propositions ; but the more unanimous the Members of *either* branch are, in the adoption of any particular suggestion, or Bill, the greater, of course, will be the influence of such suggestion or proposition on the other branches of the Legislature, and the better its chance of being carried.

Believe me to be,

My Dear Sir,

Yours very sincerely,

JAMES V. VINCENT.

N.B. The less, perhaps, that is laid down concerning the legislative functions of Convocation, the better. The subject is at present imperfectly understood.—(*Note by Editor.*)

TRENTHAM, NEWCASTLE,
STAFFORDSHIRE,
Thursday, April 29, 1858.

TO HENRY HOARE, Esq.,
STAPLEHURST.

DEAR SIR :

Observing that, in your "Hints on Lay Cooperation," you refer approvingly to the "Lichfield Diocesan Church Calendar," I have ventured to trouble you with a copy of the "Companion" to the above for the year 1858, just published. Should you have leisure to look at pages 5 to 8, you may, perhaps, think that a publication of this kind in a Diocese, (annually, or perhaps every other year,) might facilitate the movements of Church machinery and cooperation in more ways than one. "Part II," (twelve lines from foot of page 6,) seems to provide a medium for bringing out and circulating information on any of the *agenda* of the day in a Diocese. Having laid the basis of circulation in a Diocesan Almanack, it will be comparatively easy to annex to it, (with an insured circulation, up to a certain point at least,) a periodical record of Diocesan work, which would be open to suggestions and the like.

It seems to me that it is the corporate life of the Diocese that should be worked out. When a subject becomes so wide as to elude our grasp, interest diminishes, and "Reports" fall dead in proportion. Who really cares for Tinnevelly as much as he does for some Church movement in his own Rural Deanery, however inconsiderable? Thus "Reports," Missionary and others, find their way wholesale into the waste paper basket. But if, as I hope, a Church Society may be arranged, for the revival of lay cooperation, or, should this be premature, for Additional Curates and the like, and if they will themselves print their own Report *quoad* the Diocese, for stitching into the Diocesan Church Calendar, (be it Lichfield or any other Diocese,) the power gained will be considerable. Such a "Report" will be seen in its true focus; that is to say, it will not be isolated, but will stand in its due relation to other movements of the Church, within or without the Diocese. What, except to the zealous subscriber, colder than an Annual Report of a Society? What more enlivening to any Churchman than to watch the

gradual upgrowth and bearing of the various Church work, *in its relation to his own Diocese*. Thus the unity and universality of the Church and of its operations are kept in view; and this, not only in the view of the subscriber to this or that
 5 Society, but in the view of the non-subscriber also. New ground is thus broken: and, in spite of himself, a Churchman, who is taking any part in the doings of the Diocese, becomes in some degree acquainted with all.

I am well aware that this is a vessel that some day will
 10 require greater pilotage than a mere chance Editor like oneself may have to offer. But still I think it is obvious that the principle of fostering Diocesan life is most sound; and a *vade mecum* of this kind, suited *pro re nata* to the Church laity of all ranks in the Diocese, as well as to the Clergy,
 15 must ultimately command a very wide and important circulation.* Of course the types of an 8vo. Report would have to be reset for the 12mo. size of the almanack; for this size suits the pocket of the walking country Clergyman, and cannot be altered.

20 I have thus allowed myself to write freely to you, but I do not mean to entail upon you the trouble of any reply, to which I am not in the least entitled. I may mention that my near neighbour, and oldest friend, is Canon Hutchinson, who first shewed me your "Hints on Lay Cooperation," and
 25 who is known to yourself; and, thinking that the Church Calendar idea might in some way be relevant to the great work which you are assisting, I have troubled you with a copy of the "Companion to the Lichfield Almanack." You will see that it is a mere experiment.

Permit me to remain,

Yours faithfully and respectfully,

E. J. EDWARDS.

* The circulation of the Lichfield almanack this year reached 2000 and upwards. See pages 183, 262, 276.

June 30.]

CORRESPONDENCE,

ETC.

No. XVIII.

14, NEW STREET, SPRING GARDENS,
Monday, May 3, 1858.

To the Right Reverend

The LORD BISHOP OF LLANDAFF,
13, KING STREET, ST. JAMES'S.

RIGHT REV. AND DEAR LORD BISHOP:

Referring to my Letter of April 24, and to your kind Reply on the 27th, the day after your arrival in London, I now send my papers to the Archdeacons of your Diocese, as therein requested by you.

With the highest respect, I remain,

My Dear Lord,

Your Lordship's very faithful servant,

HENRY HOARE.

14, NEW STREET, SPRING GARDENS,
Monday, May 3, 1858.

To the Venerable

The ARCHDEACONS OF LLANDAFF DIOCESE.

VEN. SIRS:

By permission of the Lord Bishop, I herewith forward certain Documents enumerated in the accompanying Letter to the Bishop of St. Asaph,* which, with your permission, I propose to forward to the Rural Deans of your Archdeaconry, together with a Letter to the Rev. William Dodd.†

Were I at liberty to mention names, I should stand excused for any appearance of presumption, under present circumstances, in thus addressing you, especially with reference to the practical action contemplated in the Letter to Archdeacon Clerke which I likewise enclose‡.

With great respect, I remain,

Your faithful servant,

HENRY HOARE.

* See page 336. † See pages 354 to 357. ‡ See pages 358 to 363.

14, NEW STREET, SPRING GARDENS,
Monday, May 3, 1858.

To the Reverend

The RURAL DEANS OF OXFORD DIOCESE.

REV. SIRS.:

By permission of the Lord Bishop, I herewith forward certain Documents enumerated in the accompanying Letter to the Bishop of St. Asaph,* to which I venture very respectfully and earnestly to solicit the favour of your early attention, together with a letter to the Rev. William Dodd,†

Were I at liberty to mention names, I should stand excused for any appearance of presumption, under present circumstances, in thus addressing you, especially with reference to the practical action contemplated in the Letter to Archdeacon Clerke which I likewise enclose.‡

It may be well to add that if what is done at the Consulting Committee is not made a matter of mystery, there will be little if any fear of jealousy on the part of laymen not invited by the Clergy.

With great respect, I remain,

Your faithful servant,

HENRY HOARE.

YORK,

Tuesday, March 23, 1858.

To the Rev. WILLIAM DODD,

Rector of CHILLINGHAM, ALNWICK,

One of the Proctors for the

Archdeaconry of LINDISFARNE.

REV. and DEAR SIR:

15 Permit me to thank you for the kindness which I received yesterday at your hands, on the occasion of my visit to this ancient city, in company with your brother, the Rev. Edward Dodd, Vicar of St. Giles's, Cambridge, with a view to the assembling of Convocation to-morrow.

20 He is the party to whom, I alluded in a certain Letter addressed on the 19th of June, 1857, to the Rt. Hon. Sir George Grey, Bart., then Secretary of State for the Home Department; and I rejoice to believe that his views as to the original construction of the Act of Submission will shortly be made public.

* See page 336. † See pages 354 to 357. ‡ See pages 358 to 363.

It has been observed by an Ecclesiastical lawyer with whom I have the pleasure to be acquainted,—one of the most eminent of the present day,—that for some time past a comparatively small amount of attention has been given by members of his own profession to the study of the Law Ecclesiastical. 5 .

Such being the case, all contributions which tend to unravel a subject so full of acknowledged difficulties, appear to me specially valuable; and although my position in the Convocation Society has brought me into contact with some of the wisest, the most learned, and the most cautious of men, 10 yet among various contributors, it would be ungrateful as well as unjust, on my part, not to assign a prominent position to your brother, who has devoted years of patient and hitherto unrequited labour to a profound examination of the important but intricate Statute just mentioned. 15

In matters of criticism I have some knowledge of his *acumen*, from my own personal observation; and, on the whole, I must say that the benefit which we continually derive from his laborious exertions has produced on my mind an impression which repeated experience is far indeed from diminishing. 20

Before explaining the immediate object of my visit, I ought to state that I have been in communication with his Grace the Metropolitan of the Province of York, and have solicited permission to report what may pass here at this time, so far as concerns myself, representing, as I do, a large body of the laity 25 of the Church of England.

With respect also to those with whom I act, I would here observe that, as becomes members of the Church of England, they desire to follow sound precedent. They are not altogether prepared to follow the "Protestant Episcopal Church" in the 30 United States of America, and still less the practice lately allowed in the Diocese of Capetown, and, I believe, elsewhere, with regard to the presence of laymen in Clerical Synods. My friends feel that the civil consent of the laity, important and necessary as it is, should not be had by means of any represen- 35 tative system based on election; to which I will add, what I have said elsewhere, viz, that when laymen are to meet the Clergy, for purposes of mutual counsel and cooperation, they had better assemble by invitation. Generally speaking, this remark applies alike to a Province, a Diocese, an Archdeaconry, a Rural Deanery, and a Parish.

Let me now explain the purpose of my present visit to York, by saying that, if permitted, I shall esteem it a privilege to lay before you and the other representatives of the Clergy of this Province, to-morrow, a concise statement of certain arrangements which have met with more or less approval in the following Dioceses of the Province of Canterbury :—

- I. Canterbury.
- II. London.
- *III. Winchester.
- 10 IV. Bath and Wells.
- V. Chichester.
- *VI. Ely.
- VII. Exeter.
- *VIII. Gloucester and Bristol.
- 15 *IX. Hereford.
- X. Lichfield.
- XI. Lincoln.
- *XII. Norwich.
- XIII. Oxford.
- 20 XIV. Peterborough.
- *XV. Rochester.
- XVI. Salisbury.
- *XVII. Worcester.
- XVIII. Llandaff.
- 25 XIX. St. Asaph.
- XX. St. David's.

In this enumeration of Dioceses, one, and one only, is omitted, that of Bangor.† My reason for the omission is, that, whilst the Clergy there have long shown a warm interest in the question of lay cooperation, and indeed have more or less encouraged the proceedings of a well-meaning, but rather questionable Lay Association, formed a few years since for the

* The mark set against some few Dioceses indicates that the respective Bishops and Archdeacons have not yet signified their assent. Indeed it has not been formally solicited ; but, in the mean time, important opinions have fallen from several of the local Clergy, in favour of the Plans in question, whilst none of any moment, so far as I know, have been given against them.

† See pages 303, 308, 310 (Note), 338, 341 to 343, 368, 390, 412.

promotion of Church feeling in the Diocese, the Lord Bishop, who is almost if not quite the Senior Prelate of the Church of England, has not yet signified his opinion on the matter. It has, however, been solicited in an influential quarter, and I am daily hoping to hear it announced.

The Lord Bishop of Exeter was one of the first to express his concurrence in the Plans sanctioned by his Grace the Metropolitan of the Province of Canterbury,* and he gave me his unhesitating permission to communicate them to the four Archdeacons of his Diocese.

To one layman, Mr. F. H. Dickinson, I owe it to say that he was literally the very first person who signed a recent Petition to Convocation on the subject of lay cooperation; and I may also acknowledge here valuable support received from the Earl of Shaftesbury, and from Mr. A. J. B. Beresford-Hope, M.P.; the latter gentleman being one of the lay Consultees of the Deanery in which my own Parish is situated, that of Sutton, in the Diocese of Canterbury.

Of any objections which may arise on the part of yourself, or any other Member of that venerable and learned Body, the Convocation of this Province, I shall take due note. Hitherto no objection has reached me from any quarter. Should difficulties arise,—which I confess I do not expect,—you shall be immediately informed.

I hope that I may see my way to assume the unanimous assent of the Province, in which case I will write to the Metropolitan, and to the several Prelates thereof, accordingly.

At present I have only communicated with his Grace the Metropolitan, and with the Bishops of the following Sees:—Carlisle, Durham, Sodor and Man.

Allow me to put into your hands, along with this, a Letter to Archdeacon Clerke, dated last Wednesday week,† and a Letter to Rev. J. V. Vincent, dated Jan. 9, 1858.‡

Very faithfully yours,

HENRY HOARE.

* His Grace has further intimated his disposition to recommend these Plans, so far as can be done without dictation, to the favourable consideration of his Right Reverend Brethren, throughout the Province of Canterbury.

† See pages 358 to 363.

‡ See pages 364 to 366.

SANDFORD PARK, NEAR WOODSTOCK,
Wednesday, March 10, 1858.

To the VEN. ARCHDEACON CLERKE,
 CHRIST CHURCH, OXFORD.

VEN. AND DEAR SIR :

By permission of the Lord Bishop of your Diocese, who has just taken his departure from this house, where I have been invited by the hospitable owner, the present master of Caius College, Cambridge, to meet him, I am this day going to
 5 Oxford, for the purpose of laying before some friends there a proposal sanctioned by his Lordship, as well as by certain resident Members of the University of Cambridge, with whom it is my privilege to act.

You are possibly aware that a "Committee of Laymen*"
 10 meets in London in order to promote measures of resistance to the designs of a certain confederacy formed in a general way for the overthrow of the Established Church, but at present confining itself to the one purpose of promoting a Bill, now before Parliament, for liberating lands and houses from a charge thereon which has existed from time immemorial, familiarly known by the name of the Church Rate†, and

* The "Committee of Laymen" consists of the following gentlemen :—

C. B. Adderley, Esq., M.P.
 Robert Baxter, Esq.
 Isaac Braithwaite, Esq.
 Sir Brook Bridges, Bart., M.P.
 The Right Hon. Lord Calthorpe.
 Lord Robert Cecil, M.P.
 Smith Child, Esq., M.P.
 J. C. Colquhoun, Esq.
 G. A. Hamilton, Esq., M.P.
 Henry Hoare, Esq.
 N. Kendall, Esq., M.P.
 The Hon. F. Lygon, M.P.
 Lord John Manners, M.P.

His Grace the Duke of Marlborough.
 C. G. Merewether, Esq.
 Sir S. H. Northcote, Bart.
 C. W. Packe, Esq., M.P.
 The Right Hon. Sir John Somerset
 Pakington, Bart., M.P.
 R. B. Seeley, Esq.
 Evelyn, F. Shirley, Esq., M.P.
 Richard Spooner, Esq., M.P.
 A. G. Stapleton, Esq.
 J. C. Traill, Esq.
 Loftus T. Wigram, Esq., M.P.

JOHN M. KNOTT, Esq., Hon. Sec.

OFFICE,—16, Manchester Buildings, Westminster.

† Should they succeed in despoiling the Church of this portion of her endowments, it is fairly admitted by the parties to this confederacy that their next object will be to ease her of the remainder. I cannot estimate the annual outlay required for repairs and other necessities of churches at less than £450,000; a sum equal to the income of fifteen millions 3 per cent. stock.

amounting in money value to about fifteen millions of 3 per cent. stock, which sum would thus simply go into the pockets of the landlords.

On hearing of the division in the House of Commons on the second reading of the Church Rate Abolition Bill, on Wednesday, Feb. 17, (Ash Wednesday,) I addressed Mr. Knott to the following effect:—

“ 14, NEW STREET, SPRING GARDENS,
“ Friday, February 26, 1858.

“ To J. M. KNOTT, Esq.,
“ Hon. Sec. to Committee of Laymen,
“ 16, Manchester Buildings.

“ MY DEAR SIR :

“ It is a startling fact that the House of Commons has, by a majority of fifty-three, carried the second reading of a Bill for the total abolition of the Church Rate;—a charge by which, from time immemorial, the fabrics of our Churches have been sustained, and the things necessary for Divine service provided. It behoves Churchmen to bestir themselves; and it seems to be felt in our Committee that the several Archdeaconries, Rural Deaneries, and Parishes of England and Wales, should immediately be roused to a vigorous and united effort for self-defence.

“ For this purpose, it appears to me that we may avail ourselves of a plan which, having been sanctioned by the Archbishop of Canterbury, is now under the consideration of the Archbishop of York and the Bishops generally, with a view to a more extended application of the principle on which it is founded.

“ Allow me, therefore, to enclose for your consideration a Resolution which I should wish to propose at the Meeting of our Committee on Thursday next, the 4th of March :—

“ ‘ That every Archdeacon in England and Wales should be respectfully solicited immediately to consider the propriety of forming Consulting Committees of Clergy and laity in the several Rural Deaneries of his Archdeaconry, especially in those which he may consider to admit of being most speedily organized for such purpose.’ ”

“ The following are points to which those Committees might advantageously direct their attention :—

“ I.—STATISTICS REQUIRED WITH A VIEW TO “ SATISFACTORY LEGISLATION.

“ Each Rural Deanery within the two Provinces to furnish a return of the Market Towns and Country Parishes therein contained, showing the grant or the refusal of the Church Rate at Easter, 1857, and specifying any instances where, from the state of the Parish with reference to opposition or to other circumstances, a Rate was not then proposed; also stating the nature of the revenue, if any, made available in lieu of the Rate; and whether such revenue was derived from any and what permanent sources, or from any and what voluntary contribution.

" This return to show the total estimated amount of the Rate, and at how much in the pound ; with any other circumstances calculated to throw light upon the subject.

- 5 " The returns heretofore made to Parliament having been so imperfect, or so vague, as to be insufficient for the guidance of Statesmen, it is hoped that the Clergy and Churchwardens of the several Parishes will feel the importance of the matter, and take the necessary pains to supply the information required.

" II.—PETITIONS TO PARLIAMENT.

- 10 " Each Parish, if possible, to send in a Petition signed by Clergy and laity, especially by Churchwardens, deprecating spoliation of the Church ; and, on the ground that no mere Voluntary System has been found adequate to the spiritual wants of the poor in populous places, praying for the maintenance of the ancient form of Church Rate ; than which no better plan has ever been suggested for making the necessary provision for the public worship of Almighty God.

" Believe me,

" Most faithfully yours,

" HENRY HOARE."

- Accordingly, the matter was brought before the " Committee of Laymen " on Thursday last, when the following Resolutions were unanimously adopted, Mr. J. C. Colquhoun being
20 in the chair :—

Moved by Mr. Hoare and seconded by Mr. Stapleton,—

- 25 " That every Archdeacon in England and Wales should be respectfully solicited immediately to consider the propriety of forming, as speedily as possible, Consulting Committees of Clergy and laity in the several Rural Deaneries of his Archdeaconry, with a view of securing concerted action for the maintenance of Church Rates, and of obtaining with the greatest possible despatch Petitions to Parliament for that purpose."

Moved by Mr. Hoare and seconded by Mr. Stapleton,—

- 30 " That this Resolution be not acted upon until after Easter, and until the further sanction of the Committee be obtained."

- With respect to the remainder of my Letter to Mr. Knott, a copy of which had been sent to every member of the Committee, the following extract was accepted for future consideration, and ordered to be entered on the Minutes :—
35

" Each Rural Deanery within the two Provinces to furnish a return of the Market Towns and Country Parishes therein contained, shewing the grant or the refusal of a Rate at Easter, 1857,

“and specifying any instances where, from the state of the Parish
 “with reference to opposition or to other circumstances, a Rate
 “was not then proposed; also stating the nature of the revenue, if
 “any, made available in lieu of the Rate; and whether such
 “revenue was derived from any and what permanent sources, or
 “from any and what voluntary contribution. This return to shew
 “the total estimated amount of the Rate, and at how much in the
 “pound; with any other circumstances calculated to throw light
 “upon the subject.” 5

You perceive that the Committee declined the latter part 10
 of my original Resolution, thinking it desirable to convey to
 the Archdeacons a more decided expression of their opinion,
 and feeling that the details of time and place might be safely
 left to each Archdeacon.

The consent of his Grace the Archbishop of Canterbury 15
 having been previously obtained, our proceedings have received
 the further sanction of several Bishops and Archdeacons, includ-
 ing a general expression of confidence on the part of his Grace the
 Archbishop of York; and I hope ere long to see accomplished
 the concurrent action of the whole Church, throughout England 20
 and Wales, the laity being represented by a scattered body
 of about eight thousand selected and invited Councilmen or
 Consultees.

Under this view of matters, those whose work it is to set
 things going,—or rather, as I may say, to keep them from 25
 going, in the sense of going to pieces,—are enabled to see their
 way to four special objects, in the way of machinery, which may
 at once engage their attention. They are as follows:—

I. Convocation, and

II. Visitations,—both these, as at present by law estab- 30
 lished; that is to say, with no alteration either in their con-
 stitutions or in their functions, respectively.

III. Ruridecanal Synods or Chapters of Clergy, and

IV. Consulting Committees of Clergy, covering the same
 areas, with invited laity present; both the Synod and the Com- 35
 mittee being on the same voluntary footing on which Ruride-
 canal Synods now exist in many Dioceses.

Besides all this, the way is open to the consideration of a special
 question which such consulting Committees may severally dis-
 cuss with advantage, although not to the exclusion of other topics 40
 which here and there they may think it desirable to take up.
 You will see that I allude to the solemn and all-important ques-
 tion of maintaining in this free country a national profession

and establishment of a definite form of religion ; in considering which question, these two points will naturally occur :—

I. In what places, and for what reasons, has the Church Rate system fallen into any measure of disrepute?

5 II. What would be the consequence of carrying to its legitimate conclusion the policy advocated in the *Liberator* newspaper, the organ of those who are labouring for the annihilation of the Church of England, as a National Establishment?

10 Members of Parliament are in a state of information on this subject, which must be regarded as extremely imperfect. Conscious that a strong pressure is put upon them in one direction, they feel none at all of an opposite kind.

This being obviously a state of things which both needs and
15 admits of amendment, I come naturally to the proposal mentioned at the commencement of my Letter. It is simply that we should form a Church Defence Committee for England and Wales. The Archbishop of Canterbury should be *ex officio* President, and the other Bishops of his province, as also the
20 Archbishop of York, and the other Bishops of his Province, *ex officio* Members, jointly with a certain number of the nobility and persons of distinction nominated by them.

In each Archdeaconry, again, a Sub-Committee might be formed, the Archdeacon being *ex officio* President, and the Rural Deans
25 *ex officio* Members, jointly with a certain number of laymen nominated by them.

And, lastly, in each Parish, as far as possible, a Parochial Association might be formed, the Minister's Churchwarden being *ex officio* President, and certain of the Parishioners being
30 associated, with Clerical sanction, under him.

Such is an outline of the machinery required, anything short of which would scarcely meet the emergency that has arisen. Our position having been attacked with an energy and daring hitherto unknown, the defence must be con-
35 ducted with equal, and, if possible, superior vigour. We might even carry the war into the enemy's country; for, seeing that in populous places the spiritual wants of the poor have not been adequately met, either in childhood or in age, there is reasonable ground for the opinion that a School
40 Rate might be advantageously added to the Church Rate, so as to cover the expense of education as well as worship.

In these days, the grand *desideratum* of the Church is, to sustain and invigorate the action of the Clergy by the employment of a safe and healthy lay element.

Omne tulit punctum, qui miscuit utile dulci.

Many a Dissenter might be expected to join a Church so 5
invigorated; those of course being excepted who are dissatisfied with the teaching of our blessed Lord and His Apostles.

There is one other idea which I should wish to lay before you, although it is suggested rather for consideration than for immediate action. It is that of a central lay agency. 10
A clerk of any lawyer, merchant, or banker, in London, might do what I have been doing now for some years;—that is to say, he might there act as the voluntary unpaid agent of bodies of Clergy and laity in country districts. In London, every country solicitor has his agent;—every country dealer his 15
wholesale house;—every Bishop his secretary;—and why should not local bodies of Clergy and laity have the same advantage?

Each Rural Dean might have his little conference of Clergy and lay Consultees, forming the local *Witona Gemót*; and 20
although it is probable that in many ways he would find it inconvenient to send up an agent to London, yet it would be useful to nominate such a person, if he made his selection from among men already residing in London, and there engaged in business. He would do it by a joint act of himself and the 25
whole party. The duty of such agent would be to do whatever he lawfully may, when and as requested by his constituents, the Clergy and lay Consultees of the Deanery. If thought well, each Deanery might have more agents than one; such privilege being no other than what might be exercised in this 30
free country by Mormonites, Jews, or any other bodies of religiousists, where the ministering functionaries and their adherents think proper to associate together, for purposes of mutual counsel and cooperation. The idea is exceedingly simple, and the Clergy would find the plan proposed exceed- 35
ingly safe.

Believe me to be,

My Dear Mr. Archdeacon,
With much respect,

Very faithfully yours,
HENRY HOARE.

STAPLEHURST, KENT,
Saturday, January 9, 1858.

To the Rev. J. V. VINCENT,
LJANFAIRFECHAN, BANGOR.

REV. AND DEAR SIR :

You will remember a remark made by a Proctor* to whom you sent your Queries, to the effect, that recent "progress" has mutilated the old theory of our constitution;—that in consequence we feel ourselves in a state of embarrassment;—and
5 that we must move slowly, or we shall make some grand mistake.

Now this remark, especially the concluding portion of it, seems to be not altogether inapplicable to our Annual Visitations. Let me quote from a Letter to be found at page 229
10 of this work :—

" Perhaps I may be allowed to observe that the laity present at
" a Visitation are assembled for a judicial purpose : and if the Spi-
" ritual Authority invites them to a friendly discussion, he does it
" *mero motu*. They are not '*ex-officio* members of' any delibera-
15 " tive body then created, and any position which they may be in-
" vited by Authority to occupy, after the business of the Court is
" over, is not one to which they have any 'inherent right' as 'lay
" 'officers' of the Church. It is further observable that many of
" them have probably been elected by the 'suffrages of the legal
20 " 'Inhabitants of parishes,'—that their election may have been
" conducted without excitement,—and that this might not have
" happened if the Parish had been called upon to elect them as
" Consultees to attend Meetings for the express purpose of pro-
" moting the benefit of the Church Establishment."

25 The following passage, which occurs in a previous Letter given at page 171, may be also cited :—

" Another matter may be mentioned on which men's views have
" been misty and imperfect, viz., the right theory in reference to
" Episcopal and Archidiaconal Visitations. It has been supposed
30 " by many, myself among the rest, that they might be made avail-
" able, as opportunities for discussion ; in short, that the proceedings
" might and should be made to partake of a deliberative and *quasi*-
" legislative character ; whereas the truth seems to be, that whether
" Synods or not, they are, and, so far as the principal proceedings
35 " are concerned, must remain, of an executive and judicial charac-
" ter. The presiding officer, it is true, discourses, often ably, on
" various topics ; but he sits in his Court as judge, and cannot ask
" for opinions. Parties appearing before him appear only to give
" evidence, as *testes Synodales* ;—Churchwardens, important officers,
40 " are there subjected to enquiry, and if need be, to admonition ;
" they make their returns ; and the Churchwardens for the ensuing
" year are admitted into office. And however deficient in respect of

* See page 179, lines 31 to 33.

" reality the Court of the Visitation may seem, it is a grave question
 " what amount of authority could at this day be brought to bear on
 " individuals by the Spirituality; and so, how far it is in the power
 " of the Clergy to make it all that may be needed.

" With reference therefore to the remark, for which I think there 5
 " is just ground, that the faithful laity require some better oppor-
 " tunities than are now open to them, for the expression of their
 " sentiments on questions affecting the welfare and efficiency of the
 " Church, we should look for these opportunities, not to Synods, not
 " to Visitations, not to any central Body or Bodies; we should 10
 " rather seek them in local assemblies of a different kind, convened
 " under Clerical sanction. Nor can I imagine any arrangements
 " more safe, and at the same time more effectual for the purpose,
 " than those adopted in Sutton Deanery, if only carried on with
 " spirit and energy, as well as with judgment and discretion." 15

My own mind has undergone a great change in regard to
 the right theory of Visitations; and I cannot help thinking
 that, as we approach a better order of things, certain views
 on this subject will be found to die out.

The Bishop, or Archdeacon, who has been presiding in his 20
 Court as judge, admonishing some, and, where the law allows
 it, inflicting punishment upon others, may possibly dine with
 the Clergy, in a quiet way, without inconvenience; but it is
 by no means impossible that the levelling process of a general
 Dinner may ill accord with that gravity which should belong 25
 to a Synodical gathering. At the time of the Assizes we know
 that it is no uncommon thing for the Judge to give a dinner
 to the bar; and Magistrates, themselves judicial personages,
 sometimes join the party; but it would be a thing quite unheard
 of, if persons on their trial, whether in the criminal or in the 30
 civil court, or if parties under *sub-pœna* to give evidence, were
 to join the festive board. Now let us apply this parallel.
 Suppose the proceedings at Visitations to become more real.
 I have in my eye certain Churchwardens whose conduct is
 grossly immoral, and who fearfully neglect their duty, in fact, 35
 who altogether profane the office. Others, again, may be
 guilty of minor neglects; in short, there may be many who
 more or less need correction, however mildly applied. Now, if
 ever this is to be administered, the Visitation is the time; and
 if things are to be at all restored and amended, the character of 40
 the proceedings on these occasions must, I think, from the
 very nature of the case, become more judicial,* rather than more
 consultative. If there were no other opportunities for counsel,

* See page 366, lines 33 to 36.

- the case would be different. But such opportunities may be provided. As we see secular business transacted at Petty Sessions, so we are actually contemplating local assemblies, in which ecclesiastical requirements may be considered. We hope
- 5 that ere long the right of the Clergy to meet in Decanal Synods or Chapters, will be fully recognized, and that the presiding officer, the Rural Dean, will see his way to invite, with Episcopal sanction, many an able layman to meet Consulting Committees of the Clergy. We hope, further, that when
- 10 the minor assemblies are in working order, many a Bishop will be willing to hold Meetings of Clergy alone for some purposes, and of Clergy and laity, jointly, for others. Here, then, we shall have ample scope for counsel; and those in authority will have opportunities for recognizing the faithful discharge by
- 15 Churchwardens of their official duties, and for rewarding it by inviting some among them, who may have sufficient leisure, to give their attendance at the select consultation.

- Let us, then, not too hastily listen to those who would have Bishops and Archdeacons commit themselves to novelties
- 20 in connexion with Visitations, and Visitation Dinners.

- We can well understand social gatherings in a Parish, where the Rector may preside without inconvenience, and without violation of good order; nay, perhaps, even with much benefit to all parties; but I can imagine that the Visitation Dinner might
- 25 some day be not unattended with danger, and that Synodical sanction would not be wisely bestowed upon it. We want opportunities for considering gravely matters which require the attention of Clergy and laity combined; and with this object in view, we have to decide between Visitations, whether of Bishop
- 30 or Archdeacon, on the one hand, and on the other, Meetings for the Deanery, and, in due time, both for the Diocese and for the Province, the latter three dovetailing in with Convocation.* I cannot hesitate for a moment to give my voice against the Visitation Plan; in fact, on the whole, there would
- 35 appear to be room for the wish that the Visitation may become less and less thought of, as an occasion for discussion.† The whole matter seems to require the consideration of our Bishops and Archdeacons, they being the parties more especially concerned.

Very sincerely yours,

HENRY HOARE.

* See page 274, lines 3 to 17.

† See page 365, lines 40 to 43.

STAPLEHURST, KENT,

Monday, May 17, 1858.

To the Rev. FRANCIS MEREWETHER,
 COLE-ORTON, ASHEY-DE-LA-ZOUCH.

REV. AND DEAR SIR:

In presenting for your acceptance Numbers XIII. to XVIII. of my Correspondence, I would offer a few remarks upon each.

Number XIII. was commenced at the time of the Autumn Meeting of our Society's Council, and it indicates that even then I could perceive a disposition to concur in the Ruridecanal arrangement with which you are familiar. That disposition has now been fully developed; and instead of talking about it, men should without delay realize the Plans proposed. 5

Number XIV. has a Title page which I shall preserve, as indicating that the contents have the approval of the whole Church within one Deanery; and you are aware that to secure the action not of this party, or of that, but of the whole Church, has been my aim, and that of my friends, throughout. You have there before you, in due order, the Rural Dean; the Archdeacon; the Diocesan; the Minister of the Parish; his Churchwarden; the Parish Churchwarden; the Parishioners. 10 15

The Letter to Mr. Seeley indicates an exhibition of sympathy in quarters where there used to be none; and it tells a tale of lay cooperation, direct and personal, with several assembled members of a Provincial Synod. 20

The Letter to Mr. Vincent displays the complete success which attended the Petition promoted by you and by other Members of our Society. 25

Number XV. commences with the Letter sent to your Bishop on Christmas Eve. His Lordship writes kindly, inviting me to communicate with the Archdeacons of his Diocese. 30

Mr. Vincent's Letter to the Bishop of Oxford shews the steady progress of views in which we now are all agreed.

My Letter to the same Bishop has some remarks upon the conduct of the Clergy on the Church Rate question. It further shews what may be done in difficult cases, in the way of a Parochial Meeting. 35

The Archbishop's Letter, dated April 23, affords an important sanction to what is going on generally. My Letter to

the Bishop of Llandaff indicates the receipt of a previous communication from his Lordship, which was of peculiar value and interest.

- Number XVI. opens with a Letter to the Bishop of Ely.
- 5 It treats of the possible advent of measures tending to the separation of Church and State; and suggests a definite line of voluntary action, in which we may now proceed with advantage, and which would probably be forced upon us in that event, as the wisest that could be pursued under the new
- 10 circumstances.

Then follow Letters to all the other Bishops of the Province, the results of which are highly encouraging. I hope that you approve of what is said to the Bishop of Hereford.

- Number XVII. commences with a Letter to the Bishop of
- 15 Bangor, in which I remark upon a certain "Lay Association" formed, not many years since, in Carnarvonshire, on a principle of popular election. The Bishop and Clergy are not, I hope, dangerously committed to its proceedings, because I do not think it a good precedent, although the intentions of parties
- 20 are excellent.*

Number XVIII. commences with proceedings which touch the Dioceses of Llandaff and Oxford, and I hope that before long they will be generally imitated throughout the Province.

- In writing to Members of our Council, nearly the whole of
- 25 whom were invited to meet the Bishop of Oxford, on the evening of Thursday, the 6th instant, I said that I *considered* the Synodal question settled for the Church of this Realm.† This strong expression occurs more than once in my Correspondence; but I am happy now to tell you that others, too,
- 30 of great influence, *consider* it settled. If all Churchmen will so *consider* it, why then it actually *will be* settled; and the sooner we act upon that opinion, the better for all parties. Who will say, There is no one in my Parish who takes any interest in the matter? Let trial be actually made at once.

Believe me, with sincere respect,

Yours very faithfully,

HENRY HOARE.

* See pages 303, 308, 310 (Note), 338, 341 to 343, 356, 390, 412.

† See pages 317, 320, 327, 334, 335, 336, 407, 417.

June 30.]

CORRESPONDENCE,

ETC.

No. XIX.

14, NEW STREET, SPRING GARDENS,
Wednesday, May 19, 1858.

To the Rev. NUTCOMBE OXENHAM,
MODBURY.

REV. AND DEAR SIR :

As you were not present at the Meetings of our Society, which were held in London on Tuesday May 4, Wednesday May 5, and Thursday May 6, you will be glad to hear what was done.

You are aware that I had given notice of a proposal to alter Rule II., the words of which are as follows :— 5

“ II. That the object of the Society be the restoration of the full and free exercise of the Synodal powers of the Church of England, as the legitimate and constitutional means of developing her resources, and of maintaining and defending her faith and discipline.” 10

The following was my proposed addition :—

“ And that, with a view to such object, the Society do promote the more thorough revival of Ruridecanal Synods or Chapters in the several Archdeaconries of both Provinces, and, in addition thereto, the formation of Consulting Local Committees of Clergy, at which laity should be invited to attend, for the purpose of consulting on matters brought before them by authority.” 15

Instead of making an alteration in the Rules, the Council thought it better to recommend the following Resolution, and I willingly undertook to move it at the General Meeting :— 20

“ That with a view to the restoration of the full and free exercise of the Synodal powers of the Church of England, the Society do promote the more thorough revival of Ruridecanal Synods or Chapters in the several Archdeaconries of both Provinces, and, in addition thereto, the formation of Consulting Local Committees of Clergy, at which laity should be invited to attend, for the purpose of consulting on matters brought before them by authority.” 25

B B

As you will anticipate, this was carried unanimously, and it will be my duty, in due course, to appeal to the Members of our Society in the several Archdeaconries to go vigorously to work, in aid of the Local *Witena Gemót* system, in every Rural Deanery throughout the Province, according as I shall obtain the requisite permission from the several Bishops and other Ordinaries.

A layman of your Diocese, who has come before the world in the unenviable character of a Parliamentary Church robber, to the extent of fifteen millions sterling, has made it necessary for his brother Churchmen to express their sentiments on the occasion; and I, for one, find ample justification for a proposal which has commended itself to so many minds, that I requested leave to embody it in a Letter to Archdeacon Clerke,* with a view to a permanent place in my Correspondence.

Books have been opened in London for the several Rural Deaneries; and according as names of lay Consultees are reported, they will be entered. The particulars will be reported from time to time to the Archbishop for Convocation.

At our Special Meeting on the evening of May 6, the Clergy and laity of the Irish branch of the United Church were ably represented. The Southern Province of England was represented by the Bishop of Oxford, the Northern by the Bishop of Sodor and Man.

We hear much said about the establishment of Parish Church Vestry Meetings, and having lately attended a Meeting in my own Parish, which may be so designated, I will now give you some particulars respecting it.

The proceedings originated in a conversation between the Rector and myself, and it was with his privity that I addressed a Letter to Mr. Churchwarden Mannering on the subject.†

The Meeting which I suggested to him was duly convened, and I thought that on such an occasion it would be well to indicate a becoming spirit, whilst proceeding to assert the supremacy of the law, on the subject of Church Rates. Accordingly, with a special reference to Wales, parts of which,—the Diocese of Llandaff for example,—are full of Dissenters, the following Tract, written by Mr. Vincent nine years ago, was laid on the table:—

* See pages 358 to 363.

† See pages 290 to 292.

" *Letter to a Dissenter of the Independent persuasion, who had become a Churchman; published in the Carnarvon and Denbigh Herald of Dec. 22, 1849.*

CHRISTIAN UNITY.

" MY DEAR SIR :

" When I received your Letter, I had just read an interesting article in the *Quarterly Review* on Methodism in Wales: and the remarks which I intend to make in reference to the state of the Church and of Dissent in that country will partly be an answer to you, and partly to the questions with which the above article concludes: viz., 'Yet if all these were absorbed to-morrow in the Church, are her resources in Wales in any way adequate to the work before her? Can she now either mitigate the evil they have done, or supply the good which they have left undone? We pause for any satisfactory answer to these enquiries.' 5 10

" Although I am gratified by the manner in which you express yourself as coinciding with my views, I should despond on contemplating the difficulties you have placed in array, did I not hope, that the magnitude of the obstacles would have the effect of uniting the well-disposed in additional exertion, and also believe that if the motives are pure, that assistance will be supplied which is infallible,—which (beyond man's expectations) 'bringeth mighty things to pass,'—and which 'is perfected in weakness.' 15

" If we do our duty humbly, firmly, and with a single eye, we have no right to be *over anxious* about the results. Let us only plough and sow in faith, and with an honest mind, and in *His own good time* God will give the increase; although, perhaps, *we* may not have the privilege of witnessing, while on earth, the full development of His mysterious plans. 20

" It is our duty to possess our souls in *patience* with regard to the final issue, 'to be still,' and to acknowledge that 'He is God.' 25

" But, although we should ever have this strong confidence, we must not forget that he generally works through secondary causes, and that of all the instruments by which he works, the *minds* of men are the chief and most frequent. Again, whilst men's minds are destined to be active, there are certain fixed rules by which that activity is to be regulated and controlled; and, perhaps, no means are better calculated to bring men back to a sober exercise of their intellectual faculties, after having been carried away into the regions of fancy and enthusiasm, than the *difficulties* which *providentially* present themselves, sometimes to destroy, sometimes to regulate, some wild or too engrossing theory. 30 35

" You have spoken of difficulties, and to such the concluding paragraph of the Review appears to allude; their existence is not to be denied, and we must not pass them by either negligently or scornfully; rather let us humbly try to be instrumental in their removal. 40

" Much has been said and written lately in Welsh and English, on Dissent and Dissenters in Wales; and if the accounts are correct,

* See *Quarterly Review* for September, 1849.

- “ (which, in the main, cannot be denied,) it does not appear that
 “ the *moral condition* of the country, which has been for a long
 “ period almost exclusively in the hands of *their* teachers, is such as
 “ to justify the inference, that a ministry founded merely on *en-*
 5 “ *thusiastic feelings* must, of necessity, be perfect or permanent
 “ with regard to its influence for good ; even although it should be
 “ admitted, that the movement commenced, when that which was
 “ previously acknowledged as an authorized ministry might have
 “ been, partially, in a state of supineness.
 10 “ I would not have you suppose, that I attribute *no* good effects
 “ to those enthusiastic exertions, which were then permitted *mer-*
 “ *cifully* (I think) to manifest themselves, at least for a period : far
 “ from it, for I believe these good feelings and aspirations after an
 “ opportunity of being useful as ministers, which, indeed, urged
 15 “ good men to great irregularities, were, nevertheless, not un-
 “ prompted by the Spirit of God, Who gives to each man, severally,
 “ as He will, and mercifully makes extraordinary provision for
 “ extraordinary circumstances. But I think this permission can-
 “ not fairly be interpreted as *superseding* the originally authorized
 20 “ ministry of the Church, which appears to have been interwoven
 “ with and intended to *remain* as the treasure-house of ‘ the faith
 “ ‘ once delivered to the saints,’ although occasionally clouded and
 “ obscured by man’s perverseness and inventions in this country or
 “ in that.
 25 “ These teachers having, however, been permitted for wise
 “ reasons to exercise a temporary influence, (which changes and
 “ ebbs, and flows, at intervals, sometimes one sect being in the
 “ ascendant, sometimes another or a new one,) and having in many
 “ instances, (before politics under the garb of religious zeal had
 30 “ assumed the form of an angel of light,) faithfully performed the
 “ duties, to which they *believed* themselves almost *supernaturally*
 “ called, it appears to me, that it ill becomes those who may have
 “ made this *special* provision necessary, or even their successors, to
 “ assail with vituperation, as intruders, those who volunteered their
 35 “ services as sentinels in their absence.
 “ Instead of feeling irritation, and rudely giving utterance to it,
 “ as some unwisely and uncharitably have done, we ought to thank
 “ God that ‘ He did not leave himself without witness ’ in the coun-
 “ try, and that instead of a partial *suspension* of the Church’s influ-
 40 “ ence, He did not entirely remove her candlestick.
 “ I am, however, much comforted by the fact, that there is in our
 “ country, not only more energy, but more really Christian energy,
 “ working for the glory of God, and not merely the aggrandizement
 “ of men or of parties, manifesting itself in the enlarging sentiments
 45 “ of the Clergy, which transpire from time to time, and *consequently*
 “ an increasing spirit of *charity*, the only true sign of a real re-
 “ vival in the Church,—the only sure forerunner of *returning in-*
 “ *fluence*. This is the one true sign of genuine Christianity, whether
 “ in individuals or in bodies of men professing the religion of the
 50 “ Prince of Peace ; and wherever any nominally Christian com-
 “ munity wants this spirit of charity, there, during the prevalence
 “ of such *essential* error, they have unchurched themselves by a kind
 “ of perverse self-excommunication.
 “ Do not, however, suppose that I am such a Latitudinarian, as
 “ to think that even a charity or a faith which could remove

"mountains,—however *necessary* to an *influential* ministry,—can stand in the place of an authorized mission. No mere religious *feeling* can do this.

"I have now endeavoured to place before you, as simply as I have been able, my sentiments with regard to our own position, and also the feelings we ought to entertain towards others; namely, those of kindness and obligation, instead of aggression and repulsiveness; and that too, even while we doubt the *permanent efficiency* of a system which, notwithstanding the paramount talents and zeal of its founders, seems already to shew symptoms of change and of decay, and to restore which to its pristine influence, some unscrupulous teachers have recourse to practices and theatrical trickery, as far removed from the spirit and discipline of the Gospel, as from the principles of their own first teachers.

"Let us pursue our plan of Church reformation and revival in the spirit of the following words:—'By this shall all men know that ye are my disciples, if ye have love one towards another;' remembering, however, that the words 'Good will towards men' are preceded by 'Glory to God in the Highest.' Let His glory, then, be the chief object, good will towards men, after Christ's example, the next, and all minor ones in strict subservience to this.

"I trust I am not wrong in believing that I see a more catholic spirit amongst Dissenters whom I occasionally meet with, so much so, that I cannot but lament that we are not working *together*, and even if we are working towards the same object, that we do not by a *visible union* convince the *world*, that our cause is the same; until this is attempted, the world will ever believe (and with reason) that our cause is *not* the same. And this is the reason why, as I conceive, our Saviour and his immediate followers, directed by His Spirit, set up a *visible ministry*, with directions for its continuance, provided for by a prescribed law to the end of time, so that the *world* might have this witness of an united society extending *universally* through the world, having the same essential doctrines, retaining the same sacraments as means and channels of His grace to those who might duly partake of them, as well as to testify against those who despised and wilfully rejected them.

"This ministry has in various countries continually existed from the time of our Saviour until the present; sometimes purest here, sometimes purest there, but still having, even when in its most lethargic and corrupt state, many remaining tokens that the light is still there, although unhappily dimmed; that the flax is not quite consumed, although the flame does not burn brightly, and merely shews by the smoke that the fire, though latent, is still existent. Lest, however, it should *remain* smouldering and useless, the Almighty Father in mercy sometimes uses external means, (out of what *we call* the common course of His providence,) to revivify the dormant embers. As by calling the Gentiles, he provoked His chosen people to a godly jealousy, even so, I think and trust that our Church in Wales has been awakened or is awakening from a too protracted slumber, by means which some of its members, (inconsiderately and not duly remembering the Providence of God as directing the whole,) call *hostile* to it, but which I believe will work together for its good, if its members shew that they love Him and fear Him.

- " But again, although I believe this *special* provision was destined
 " to continue but for a time, shall I or any one presume to *decide*
 " that the time is *come* when their exertions *ought* to *cease*? or that
 " it is *my* province to *suppress* them, when I know that the times
 5 " and the seasons are in *His* hands alone? As long as they are
 " useful in promoting on earth God's merciful purpose, the salvation
 " of man, no doubt they will be continued; when they are *needless*,
 " they will be dissolved by *His* means, or rather under the guidance
 " of *His* Holy Spirit, *blended* once more with his revived purified
 10 " Church.
 " But let *us* at least remember what their *predecessors* have done,
 " even *if* the present generation (in the case of its leaders) does not
 " in all respects tread in their steps; and in reference to those who still
 " work in the same quiet unobtrusive spirit which their original pre-
 15 " decessors had, shall *we* presume to forbid them to *exhort* any more in
 " *this* name? Shall we not rather *invite* them to come over to us, and
 " help us in collecting the wandering sheep of Christ into one fold?
 " and *if* they will listen to the invitation, may we not reasonably
 " hope that those who were once instrumental in arousing the
 20 " energies of the Church, if they unite cordially with her in extending
 " the kingdom of Him whose glory ought to be the object of all,
 " will also with her triumphantly 'ride on' through the world, an
 " united Christian army, under the common banner of the cross, con-
 " quering and to conquer.
 25 " I should like to see them act, as I believe their predecessors
 " would have done, under our present changed circumstances. *They*
 " *regretted* the *necessity* (as they thought it) of leaving a Church,
 " whose liturgy and sacraments and articles they approved, making
 " her *actual* not her *authorized* discipline the apology.
 30 " Now, I believe there never was a time, when there was a more
 " decided disposition to put the discipline of the Church rationally
 " in force than now. And therefore if the present Dissenters are
 " really followers, as they say, of the old ones, they have no excuse
 " for not reuniting *gradually*, as they see the originally *alleged*
 35 " causes, which were made to *justify* separation, removed, first in one
 " place, then in another; for a *simultaneous* change or rather return
 " to the old paths it would be unreasonable to expect.
 " When I speak of discipline, I wish not to be misunderstood as if
 " it consisted only in a scrupulous adherence to *forms*; and I think
 40 " what I say may be in some measure an answer to your remarks or
 " rather question in reference to 'High Church, Puseyism,' &c.
 " In all great movements, whether in religion, or politics, there
 " will always be some extravagances committed by men of warm
 " and enthusiastic temperaments. Nevertheless, generally speaking,
 45 " advantage will preponderate, as the *ultimate*, although, perhaps,
 " sometimes remote effect of the movement itself.
 " It was so with regard to the Reformation. True evangelical
 " religion took the place of much of the mummery of Rome. On the
 " other hand, the unbridled and uncontrolled exercise of private
 50 " judgment had a tendency to justify and legalize heresies of the
 " most dangerous kinds, making *schism* *innocent*, in defiance of our
 " Saviour's last prayer for *unity*, and destroying all feelings of
 " subordination, because unfortunately *obedience* to authority *had*
 " *been* once *abused* by *tyranny*. The consequences now to be seen are
 " a heathenish independence and impatience of all authority, which

"has broken or tends to break all the ties of duty between governors and governed,—high and low,—parents and children,—marking in their various grades the 'latter times,' by St. Paul declared to be 'perilous.'

"On the other hand a slavish attention to outward forms and an idolatrous love for antiquity, have first induced men to place their religion in forms, and then led them on step by step willing captives to discipleship in a very corrupt branch of the Christian Church, where their vitiated tastes may be but too fully satisfied.

"Still this High Church movement may have had its advantages. Many men, particularly those in a certain social position, have been led to *think*, who otherwise would not have done so, and to inquire and to sift the grain from the chaff; and in the enquiry they have generally come to the conclusion, that the Christian Church is not merely founded on the imaginative whims and fancies of men, and that its sacraments are not to be looked upon as a dead letter, because too often they have been *confounded* with forms.

"I really believe, although the extremes of both parties have a dreadful horror of each other, that the Church on the whole was never more sound or intelligent than at present.

"The main body, an immense majority, is uniform in its essential principles, and fortunately this uniformity, unlike that which provoked and created non-conformity, is not now as then a lifeless corpse, but an incentive to unity, although not unity itself.

"Both movements, viz., that denominated Evangelical, and that called Tractarian, will hereafter be found to have done good in their day, although neither may have been quite unaccompanied by evil.

"But there are other difficulties in the way of union between the Church and Dissent in Wales, besides those which affect mere religious principles and opinions.

"There is a large *pecuniary capital* embarked in the cause of Dissent, and we do not live in times when professed Christianity has so banished self, as to induce men to come and lay down all their wealth at the Apostles' feet. No one now expects such disinterestedness; we must therefore work in such a manner as not to affect injuriously the temporal property of *any*, whilst we are attempting to promote the spiritual welfare of *all*. Instead of trying to make their Chapels insolvent, or even *wishing* them to become so, I should like to see those who are now Dissenters led to cooperate as *auxiliaries* in the extension of Christ's Kingdom upon earth—not expecting them to give up *all* while we give up *nothing*, but showing a sympathy even with their *pecuniary* liabilities, hoping too by this undeniable proof of Christian charity and good will, to lead them at least to *wish* to be in every thing one with us, namely, in doctrine, discipline, and practice. I should ilke Chapels and their rulers to be of such service as *auxiliaries*, that the Church should be more solicitous for their *permanence* than for their *extinction*. I should like to see those who may now be Dissenting Ministers, willing to submit to Episcopal ordination, and Bishops ready to admit into Holy Orders, such as upon strict scrutiny and examination might be found sufficient, in reference to character and other requirements. I should also like to see promising young men, who may not yet have attained to so high a standard, made useful in the Church in subordinate offices, by being duly appointed, with

- the prospect of being admitted into the ministry upon attaining the required qualifications. I should like to see fitness and actual services made the sole grounds for distinction and preferment,
- 5 "without reference to birth or other accidental circumstances which have too often had undue influence.
- "We want Deacons, Scripture readers, schoolmasters, and various officers in the Church of England throughout England and Wales, which would render her labours a thousand times more efficient,
- 10 "and extend to every rank, and into every hole and corner of the land.
- "This is attempted by various sects as well as by the Church in some localities, where Scripture readers are employed, and considerable good has been effected by their *disunited*, may I not say,
- 15 "rival efforts. It is well that 'the Gospel is preached, even from *strife*.' How much better, then, if its sound went forth into all lands from an united catholic (in the real sense of the word) brotherhood, and 'from good will.'
- "In the Jewish Church, various sects, even Pharisees and Sadducees, had *their own* several Synagogues for mutual exhortation and edification, yet, although some denied and some held the important doctrine of the resurrection, they did not refuse to meet each other in one communion in the *Temple*; and why may
- 20 "not Christians do the same, if they all try to 'bear one another's burdens.'
- 25 "Perhaps, it may be objected, although the Jews *appeared* in the Temple as one *brotherhood*, still that they and even their Priests were anything but *fraternal* in their feelings; to this it may be replied, that the hostile energy which they manifested towards
- 30 "each other arose from the spirit of *party*, which had been fostered, and from their thinking each of *his own synagogue*, more than of the *Temple*, whose rules and ordinances did not change, and because religion had been swallowed up by the virulent energy of *partizanship*.
- 35 "These thoughts may be probably thought in many respects indefensible, as well as impracticable and Utopian: still some of them may sometime or other be acted upon, although I have myself but faint hopes of seeing in my time this little grain of mustard-seed even *beginning* to grow.
- 40 "It is, however, the duty of every Christian to aim at the establishment of *unity*, (whether in his own opinion *practicable* or not,) as the means of extending the knowledge and honour of his master's name, that 'the world may know, that the Father hath sent Him'; and whoever wilfully throws an *obstacle* in the
- 45 "way of this unity is an enemy to man and to his Saviour.
- "I quite agree with you about the Church being for the *people*, because this was the object of its institution, namely, that for the good of men, it might be the visible witness on earth, and the abiding pillar of the truth.

"I remain, my dear Sir, your's faithfully,

"JAMES V. VINCENT,

"Rector of Llanfairfechan, near Bangor.

- 50 "P.S.—Please to observe that I mean Calvinistic Methodists and Wesleyans by the word Dissenters, because I do not happen to know any others; but I do not see why what I have said, may not be worthy of the consideration of some others, who hold

" the essentials of Christianity,—that is, of all those who believe that
 " Christ intended that his whole Church should be at unity in itself,
 " and that dissension amongst those calling themselves the disciples
 " of the same Master, puts the most powerful weapon into the
 " hands of the unbeliever."

5

You will peruse with interest the following Minutes of the
 proceedings which ensued :—

" VESTRY ROOM, STAPLEHURST,
 " Tuesday, March 30, 1858, 7 o'clock, p.m.

" Present,—

" MR. WILLIAM BORER, Parish Churchwarden,

" MR. HENRY HOARE,

" MR. THOMAS REEVES.

10

" In consequence of the absence of the Minister's Churchwarden,
 " MR. R. W. MANNERING, by whose invitation the parties present
 " had assembled, and who had undertaken to convene a select
 " meeting of Rate-payers, at the time and place named above,
 " enquiry was made, when it appeared that there had been a mis- 15
 " understanding on his part as to the day.

" MR. HOARE laid on the table a printed draft Petition to Parlia-
 " ment,* on the subject of a Bill now in progress, for the total and
 " immediate abolition of Church Rates, the original of which he
 " likewise produced, in the handwriting of the Rector, the REV. 20
 " THOMAS CRICK, stating that it was kindly submitted for adoption
 " or amendment, as might be thought proper.

" A paper was then produced, showing that a sum of £660 had
 " been received from Staplehurst Parish by the Maidstone Union,
 " for the six months ending September, 1857, which sum was made 25
 " up as follows :—

	£	s.	d.	
" For the County Rate - - - - -	64	16	8	
" For the Police Rate - - - - -	72	18	9	
" For the Relief of Poor People and Sundries -	522	4	7	
Total - - - - -	£660	0	0	30

" With a view to facilitate the collection of the Church Rate,†
 " it was suggested that if it were thought desirable to levy it in the
 " same manner as the County Rate and the Police Rate, this might
 " easily be done. There being in the Parish seven holdings which
 " are exempt from Tithes, and pay a fixed Church Rate of one 35

* See pages 378, 379.

	£	s.	d.	£	s.	d.
† " The amount Assessed for Church Rate						
" on the 26th of February, 1858, at						
" 3d. in the pound, was, - - -	6795	5	0	84	18	9
" Amount Assessed at 1d. - - -	346	0	0	1	8	10
" Tithe Rent-charge (exempt) -	785	0	0	0	0	0
" Total of Parish Rating -	£7926	5	0	£86	7	7

penny, it was agreed that a deduction on that account might be allowed to the occupiers thereof, when called upon for payment of the Consolidated Rate.

"The following Letters were read * :—

- 5 "I. From MR. HOARE to MR. MANNERING, dated March 18th.
- "II. From MR. MANNERING to MR. HOARE, dated March 23rd.
- "III. From MR. HOARE to MR. MANNERING, dated March 25th.
- "The parties present then adjourned to the following day, to meet at the same time and place, in accordance with MR. MAN-
- 10 "NERING's understanding of the original arrangement.

"VESTRY ROOM, STAPLEHURST,

"Wednesday, March 31, 7 o'clock, p.m.

"Present,—

"MR. R. W. MANNERING, Minister's Churchwarden, *Chairman*.

"MR. WILLIAM BORER, Parish Churchwarden.

"MR. HENRY HOARE.

15 "MR. THOMAS REEVES.

"MR. WILLIAM WICKINGS.

"The Minutes of the last Meeting were read and confirmed.

- "The following Petition to both Houses of Parliament was unanimously adopted, and it was agreed to collect signatures
- 20 "throughout the Parish.

"The humble Petition of the Minister, Churchwardens,

"and other Inhabitants of the Parish of Staplehurst,

"in the county of Kent,

"SHEWETH,

"That your Petitioners earnestly deprecate the further progress of a bill now before Parliament, the object of which is the entire

"and immediate abolition of Church Rates.

- 25 "That, in their judgment, the ancient prescription alone of the Law according to which, during many centuries, provision has thus been made for the repairs of the Parish Church, and for the decent performance of Public Worship therein, entitles it to the support of all who desire the continuance of the Church of
- 30 "England, as by Law established in this Realm.

- "That, in many Parishes, the abolition of Church Rates would, as they believe, lead to the suspension of Divine Service, and, at no very distant period, to the general interruption or suspension of those offices of religion, the performance of which still preserves
- 35 "to this country the name of Christian, and tends to keep alive the spirit of Christianity among the people.

- "That, so far as they know, the opposition does not originate with, neither is offered by, those upon whom the Rate principally falls, which is a proof that there is no oppressiveness or inequality
- 40 "in the Tax itself; the Returns made to Parliament of Parishes in which the Rate has been refused clearly showing, that no general feeling against Church Rates is entertained by the owners and occupiers of the lands and tenements upon which the cess is levied.

- 45 "That the objection which is raised upon the ground of conscience, or rather of private judgment, may, as it appears to

* See pages 290 to 293.

" them, be raised with equal justice against other acts of the Legislature, in the wisdom of which all may not agree ; and that this plea for exemption from payment of Rates and Taxes is one which, if admitted, would tend to the subversion of Civil Government.

" That, in their opinion, the sacrifice of this ancient Law to the clamour that has been raised against Church Rates, would not only be a heavy blow to the Church of England, but an encouragement to further agitation against the Law of the Land ; and, moreover, that it would entail an act of injustice upon the Poor, who have a prescriptive right to the privilege of worshipping in the Parish Church, the same being sustained and kept in repair by a tax levied upon the lands and hereditaments of their more wealthy neighbours.

" And your Petitioners will ever pray, &c.

" Mr. HOARE requested permission to lay on the table a Tract which he had lately received from the REV. JAMES V. VINCENT, one of the Proctors for the Diocese of Bangor, whom he stated to be one of the most distinguished advocates of the important cause of Synodal action in the Church of England, with lay co-operation.

" In reference to the mode of collecting the Church Rate, which was mentioned last evening, it was not thought desirable to take steps with a view to any alteration at the present time.

" It was Moved by MR. BOREE,

" Seconded by MR. HOARE, and Resolved,

" That the best thanks of this Meeting be respectfully offered to the Rev. the Rector of the Parish for his kindness in drawing up the Petition.

" It was Moved by MR. REEVES,

" Seconded by MR. WICKINGS, and Resolved,

" That the best thanks of this Meeting be likewise given to the Chairman for his kindness in calling it."

An account of these proceedings was transmitted by the Rural Dean to every Clergyman in the Deanery, accompanied by the following Letter, as well as mine to him, dated April 5,* and his Reply, dated April 9.†

" MARDEN VICARAGE, STAPLEHURST,
" Tuesday, April 13, 1858.

" To the Rev.

" MY DEAR SIR :

" In pursuance of directions from the Ven. the Archdeacon of Maidstone, I have already communicated with you in reference to the importance of obtaining Parochial Petitions to Parliament on the subject of Church Rates. A Deputation is appointed to wait upon the Premier, the Earl of Derby, on Monday next ; and the Bill of Sir J. Trelawny, which has already been read a second time, will go into Committee on the following Wednesday.

" Enclosed is a notice of the course taken in one Parish of the Deanery, which appears to me well suited to promote the end in view ; and I would suggest that you should, at your discretion, lay the paper before the Churchwardens of your Parish.

* See page 380.

† See page 381.

- " A large body of signatures, in any given Parish, is not required.
 " Your own, followed by those of Churchwardens, and a few other
 " Parishioners, of whatever class, will be valued by our friends in
 " London. If a small private Meeting can be at once convened by
 5 " your own Churchwarden, to discuss the matter, and to settle the
 " wording of a Petition for your own Parish, it may be desirable
 " that you should urge him to take that course.
 " As time presses, Petitions may be addressed to Wm. Deedes,
 " Esq., M.P., to the care of J. M. Knott, Esq., 16, Manchester
 0 " Buildings, Westminster.

" Yours most faithfully,
 " JULIUS DEEDES, Rural Dean."

" STAPLEHURST, KENT,
 " *Easter Monday, April 5, 1858.*

- " To the Rev. JULIUS DEEDES,
 " Rural Dean of the Deanery of SUTTON,
 " MARDEN.
 " MY DEAR MR. RURAL DEAN :
 " More than thirty years ago, the necessity became apparent of
 " resisting the assaults of those who would pull down and utterly
 " destroy the Church Establishment of this Realm, unless we who
 " belong to it are content that they should succeed.
 15 " There are always in view two general objects of a practical
 " kind, which are universally admitted to be legitimate, viz. :—
 " I. The return of Members to sit in the House of Commons,
 " prepared to support our unrivalled constitution of Queen and
 " three Estates of the Realm ; and,
 20 " II. The promotion of Petitions to Parliament, whenever any
 " public question arises, on which we think it necessary to address
 " the Legislature.
 " A case of the latter kind has now arisen. Many feel it desi-
 " rable to state their sentiments to both Houses of Parliament
 25 " on the proposal to exempt the owners of lands and houses from
 " a charge thereon which has existed from time immemorial,
 " familiarly known by the name of the Church Rate. It amounts
 " in money value to about fifteen millions of three per cent. con-
 " suls, and the scheme, in fact, is, to rob and plunder the Church
 30 " of property to that amount.
 " You may be aware that a certain confederacy has been formed
 " in a general way for the overthrow of the Established Church,
 " which at present is, with much wisdom, confining itself to the
 " one purpose of promoting the Bill now before Parliament, for
 35 " Church Rate abolition ; and that a Committee of Laymen, of
 " which I am a member, meets in London, in order to promote
 " measures of resistance to their evil designs.
 " This Committee has lately recommended that a Petition should
 " be prepared under the auspices of the several Archdeacons and
 40 " Rural Deans in every Parish throughout England and Wales ;
 " and in our own Archdeaconry, I hear that Archdeacon Harrison
 " has enforced a recommendation to be found at page 31 of his last
 " Charge, by communicating with all the Rural Deans of the
 " Archdeaconry, with a view to Petitions being set on foot by the
 45 " Minister and Churchwardens in every Parish. A Letter from
 " yourself to our Rector has been put into my hands by him, but I

" am not aware that you have addressed our Churchwardens also.
 " Feeling, however, that it was a matter involving much responsibility, I gladly acquiesced in our Rector's proposal that he
 " himself should draw a Petition for our Parish, to be dealt with,
 " as he said, 'in Committee.' 5
 " The next object, therefore, was, to get such Committee with
 " a proper Chairman, and consisting of proper parties. Our two
 " Churchwardens are, as you know, worthy men, and well affected,
 " with their several households, to what is good and right; and of
 " course they naturally occurred as the proper parties to move on 10
 " the occasion. But since the example set by this Parish might be
 " followed by others less happily circumstanced, it became important
 " not to set a bad example. It was therefore felt that the
 " Rector's Churchwarden should take the Chair, having, with permission
 " from the Rectory, called a Meeting, and having, of course, 15
 " invited whom he thought fit. With the entire and cordial sanction
 " of the Parish Churchwarden, this was accordingly done;
 " and I have pleasure in sending you the Minutes of what passed,
 " together with the Tract therein mentioned, by my friend the Rev.
 " J. V. Vincent,* and my correspondence with Mr. Churchwarden 20
 " Mannering.†

" Yours very faithfully,
 " HENRY HOARE."

The Reply of the Rural Dean was as follows:—

" MARDEN VICARAGE, STAPLEHURST,
 " Friday, April 9, 1858.

" To HENRY HOARE, Esq.,
 " STAPLEHURST.

" MY DEAR MR. HOARE:

" I have to apologize for not sooner answering your Letter of
 " the 5th instant, on the subject of the Meetings held in your
 " Parish, for a Petition in favour of Church Rates. By the desire 25
 " of the Archdeacon, I wrote to all the Clergy of this Deanery, and
 " sent them the printed paper, No. 4, drawn up by the Committee
 " of Laymen in London, and containing forms of Petitions in favour
 " of Church Rates, requesting them to have Petitions circulated in
 " their several Parishes, where it was practicable. I was very glad 30
 " to receive an answer from your Rector, thanking me for the
 " paper, and saying that he thought a Petition would be readily
 " signed in his Parish.

" Allow me to say, that I think the steps you have taken in the
 " Parish of Staplehurst, are an excellent example to parties connected
 " with other Parishes in the Deanery, who I hope will follow 35
 " you. It is much to the credit of your Churchwardens, to have
 " taken so active a part, and I think you have done well, and rightly,
 " in getting the Rector's Churchwarden, Mr. Mannering, to take the
 " chair, though I feel satisfied that the Parish Churchwarden, Mr. 40
 " Borer, is equally zealous in the cause. I trust they will consider
 " that the Circular No. 4, was addressed to them both, as well as to
 " the Rector, as they will find by the heading; and I can assure
 " them, that it is to the Churchwardens of the Deanery, that I confidently
 " look for support, in this and every matter conducing to the

* See pages 371 to 377.

† See pages 290 to 293.

- "welfare of the Church. It is, perhaps, a delicate point for the
 "Clergy to take the initiative in Petitions for Church Rates, and
 "therefore, it is better that the matter should be in lay hands.
 5 "You have, in fact, adopted the course which, on every account,
 "is most desirable.

"I beg to thank you, and that you will express my thanks to
 "the Churchwardens, and also to the Parishioners who have formed
 "your several Meetings on the subject of Church Rates, for the
 "interest they have taken in the good work.

"Very truly yours,

"JULIUS DEEDES, Rural Dean.

- 10 "P.S.—I have to thank you also for a very interesting Letter,
 "which I have carefully read, written by Mr. Vincent, on "Christian
 "Unity." I shall be glad indeed, should the time ever come,
 "when Churchmen and Dissenters can lay aside their differences,
 "and jointly promote the cause of Christ and the glory of God,
 15 "striving to 'keep the unity of the Spirit in the bond of Peace.'
 "Nothing would tend so much to the furtherance of the Gospel
 "and the spread of true Religion. While we speak about unity
 "between Dissenters and Churchmen, we must not, of course,
 "forget the great importance of union in the Church, remembering,
 20 "that 'a house divided against itself cannot stand.' For this
 "reason, the Clergy and laity should know each other, and meet under
 "Episcopal permission. Your exertions in promoting Synodal action
 "on a large scale, have had, I am well aware, this object in view.
 "J. D."

- He also prepared the following Letter for the Churchwar-
 25 dens of the Deanery. It was never actually sent, because we
 agreed in thinking it unnecessary:—

"MARDEN VICARAGE,

"STAPLEHURST,

"Tuesday, April 13, 1858.

"TO THE CHURCHWARDENS

"OF

"DEAR SIRS:

- "In consequence of the Bill of Sir J. Trelawny against Church
 "Rates, which has been read a second time, and which will go into
 "Committee on Wednesday, the 21st inst., a Deputation is ap-
 30 "pointed to wait upon the Premier, the Earl of Derby, on Monday
 "next, and I consider it very important, in the mean time, that
 "Petitions should be sent up from as many Parishes as possible
 "against the Bill.

- "I have therefore taken the liberty of writing to request your
 35 "valuable assistance in procuring signatures to Petitions to both
 "Houses of Parliament without delay, confidently believing that
 "you will feel it your duty to support the Church Rate system as
 "by law established.

"Forms of Petitions have already been sent to your Clergyman.

"Yours faithfully,

"JULIUS DEEDES, Rural Dean.

- 40 "P.S.—Be good enough to send the Petitions to both Houses
 "to the care of J. M. Knott, Esq., 16, Manchester Buildings,
 "Westminster. That to the House of Lords may be addressed to
 "the Earl of Romney, that to the House of Commons, to William
 "Deedes, Esq., M.P."

The following Letter gives an account of proceedings in Oxfordshire, which will be interesting to you. They took place at Cuddesdon on the 7th of April, when I had the privilege of being invited to a Meeting of the Bishop, Archdeacons, and Rural Deans, of the Diocese of Oxford, the number of Clergy present, Bishop and Archdeacons included, being thirty. 5

“ STAPLEHURST, KENT,

“ *Thursday, April 8, 1858.*

“ To the Ven. Archdeacon HARRISON,

“ PRECINCTS, CANTERBURY.

“ VEN. AND DEAR SIR :

“ All that happened at the Bishop's Palace on Tuesday was, that
 “ men shook into their places. It was not thought well that I
 “ should say anything that evening. But I was allowed to distribute
 “ here and there a copy of the Staplehurst Petition, * of which, as 10
 “ yet, I have heard no more. Yesterday we all met in the
 “ Bishop's Chapel at 8-30. Full morning prayer and Holy Com-
 “ munion lasted until 10 o'clock. Then breakfast and letters until
 “ 11-30, when the Synod opened. It was the very essence of a
 “ Synod ; and such as I hope to see in operation in every Diocese, 15
 “ with invited laity *first*, precisely as happened. Afterwards let
 “ the laity retire, and go their ways home, leaving the Clergy to
 “ act alone. It was the very thing of things ; nothing could be
 “ better, or more perfect. The Clergy decided on a course of
 “ action ; they, and they only. But was my presence, and strong 20
 “ advice, nay, earnest entreaty, of no avail ? Quite the contrary.
 “ Having first unanimously with uplifted arms desired my admit-
 “ tance, they heard me, until the Bishop admonished me that they
 “ were getting weary. The fact was, that after a very brief
 “ exordium, I asked leave to read slowly and distinctly the whole of 25
 “ my Letters to Archdeacon Clarke† and our Rural Dean‡, with the
 “ Staplehurst Minutes|| ; and this, with a little of running com-
 “ mentary, I thought amply sufficient, by way of a speech.

“ Doubtless a lively interchange of ideas would have been more
 “ agreeable to all parties. This was in the sequel most abun- 30
 “ dantly proved ; for when the Clergy began to ask questions, and
 “ further questions were then put on my replies themselves, the
 “ superior quality of the assembly was apparent. I do not repent
 “ of having read to them documents instead of speaking to them
 “ words, because the documents can now be submitted, and will be 35
 “ found to contain a depth which at first would by no means come
 “ out, but which they in their several retirements will presently
 “ discover.

“ In fact, I bent my whole force on getting them to do as
 “ you have allowed us to do in one Deanery. There was such a 40
 “ pressure, that I had not time to do you justice on this point,
 “ which I was the more anxious to do, as an Archdeacon pre-
 “ sent named his having spoken to you on the subject in Convoca-
 “ tion. They were informed that you contemplated similar action in
 “ the other Deaneries, and an opinion was expressed to the effect
 “ that the Rural Dean should preside at the joint Meeting.

* See pages 378, 379.

† See pages 380, 381.

‡ See pages 358 to 363.

|| See pages 377 to 379.

- “ When enough had been said, I withdrew ; and then came
 “ the action of the Clergy alone ; they doing of their own accord
 “ all that I wanted done. What can be desired better than this by
 “ any layman, however exalted his ideas of his own Estate ? Had
 5 “ I been of their Diocese, and had I remained with them, to see
 “ them vote, voting myself, and other lay brethren, either with
 “ them, or “ by orders,” (as is curiously said, just as if there was
 “ such a thing as a lay order,) it would have been to me much less
 “ satisfactory. To hear afterwards that they had done, voluntarily
 10 “ and heartily, without the pressure which the presence of others
 “ necessarily induces, all that I wanted them to do, was far more
 “ pleasing in itself than it would have been to remain in the room,
 “ to see them vote, as if they could not be trusted alone.
 “ The separate position is, I think, more honourable to men of
 15 “ independent circumstances and cultivated feelings, on both sides ;
 “ to the lay Estate it is satisfactory to trust ; to the Clerical Estate,
 “ to be trusted. But some may say, Here is a case of agreement ;
 “ what if a body of Clergy should not do as their lay friends wished ?
 “ It would make no difference. There would have been at least, I
 20 “ cannot doubt, every disposition, on the part of the Clergy, to
 “ comply with the request of friends admitted to a position which
 “ enabled them to make it personally ; and if their request were
 “ not at once granted, we may be sure that some good and sufficient
 “ reason not before manifest would be forthcoming.
 25 “ I alluded to the sentence at page 31 of your last Charge, and con-
 “ sidered that as we here are carrying it out, so should every Arch-
 “ deacon be allowed to set his Rural Deans to work, to carry out
 “ the same thing in all the Parishes of their several Deaneries.
 “ Instead of finding fault with certain Dissenting Agitators for
 30 “ their open and undisguised attempt to commit the Imperial
 “ Parliament to a palpable breach of the eighth commandment, I
 “ said I was thankful for the opportunity given us of rallying our
 “ forces in a manner which otherwise might never have occurred.
 “ The Bishop was silent, nearly the whole time. All he did and
 35 “ cared to do, was, to encourage questions on all sides, and then to
 “ see that they were rightly apprehended, and answered to the
 “ satisfaction of the several querists. It must have been highly
 “ satisfactory to his Lordship, to perceive the unanimity with
 “ which so large a body of acute and practised thinkers arrived
 40 “ at the conclusion to proceed in the manner which the Clergy of
 “ this Deanery so well understand. No other plan could have pro-
 “ duced such a oneness of heart, feeling, and purpose.
 “ Most faithfully yours,
 “ HENRY HOARE.”

This brings you down to the present time, and me to the
 conclusion of this long Letter. You may expect a further com-
 45 munication next week.

Believe me, with sincere respect,
 Most faithfully yours,
 HENRY HOARE.

June 30.]

CORRESPONDENCE,

ETC.

No. XX.

14, NEW STREET, SPRING GARDENS,
Saturday, May 15, 1858.

To the EARL OF DERBY,
DOWNING STREET.

MY DEAR LORD :

The observations which fell from your Lordship on occasion of a recent Deputation which it was my privilege to attend on the much misunderstood question of Church Rates, as well as on occasion of an interview with which I was favoured some years since, on the subject of Convocation, are a proof that your Lordship strongly recognizes the Church as entitled to full consideration on the part of the State, and that, as opportunity may offer, you will direct a due and vigorous attention to her interests, and will neglect no becoming means to preserve her rights and revenues.

It is under this conviction as to your Lordship's sentiments, that I have ventured very respectfully to submit the enclosed Letters. They are addressed respectively to the Archbishops of Canterbury* and York,† and to a brother magistrate‡ in my Division of West Kent, on the state of the Conservative party. Speaking of my own county, notwithstanding its antecedents, and that it has fought many a battle in the Conservative cause, I have been distressed to think that the Church has not of late years been taking that prominence which I feel that it ought to hold, among the avowed principles of the party.

Churchmen may well feel conscious of their strength; and it is a question which may possibly appear to your Lordship not undeserving of consideration, how a proper consolidation of that strength may be effected.

Now that your Lordship is at the head of her Majesty's Government, I will venture to express an individual conviction, that some arrangement is absolutely needed to relieve us as Churchmen from a position exceedingly painful, if not degrading to us all. Without presuming to say at what time, I venture to think that proposals in this direction would come forward favourably with your endorsement; and as far as the

* See pages 389 to 397.

† See page 398.

‡ See pages 401, 402.

Clergy are concerned, I can state that I have had sufficient experience, as Chairman of the Convocation Society, to speak with confidence and precision in regard to their views.

When I waited upon your Lordship on the last of the
 5 two occasions to which I have adverted, I had the honour of putting into your hands a copy of a work which I now once more send for the purpose of drawing your attention, as I have that of Mr. Secretary Walpole, to a Letter addressed to Sir George Grey, when Secretary of State for the Home Depart-
 10 ment, on the subject of the Act of Submission.*

My impression is, I must say, stronger than ever, that this celebrated Statute is seriously misunderstood. English Lawyers, unlike French Lawyers, are apt to follow precedent, whether good or bad *per se*; and I am but too well aware that there is
 15 in existence among us a certain received or prevalent interpretation of this Act. Such received or prevalent interpretation, however, works great mischief to the Church's purest interests. It may be traced to Lord Coke, who, with others of his Majesty's judges, is known to have been called upon for his
 20 opinion in the early part of the reign of James I., and must have known what the practice had recently been. His words are deceitful; for they tally as well with that anterior practice, as with an opposite view which has prevailed from that time downwards.

Your Lordship will understand that it is the latter view
 25 which seems to me so objectionable. It savours of a bondage alike unnecessary and undesirable; indeed, I may confidently pronounce it unconstitutional, for it may be shewn to rest on a false construction of the Statute, and to be altogether contrary to its true intent and meaning.

The matter is one to which I cannot avoid alluding, for it is part of our case, and I feel it to be always disagreeably lying in the background, sending us to the Lawyers, who, themselves not understanding the whole bearing of the matter, are far from helping us. But the Act of Submission by no
 30 means constitutes our whole case. It is to present views that I am chiefly looking, and to a course of present action, which shall be safe, certain, and simple. I took occasion not long since, at the anniversary dinner of a public institution, to enter at some length into this matter, and I venture to submit to your Lordship the substance of what I said. Until it is

* See pages 189 to 192.

settled, I fear that no Conservative party can be formed, which shall be united, intelligent, intelligible, and high-principled.

I have the honour to be,

Your Lordship's very faithful humble servant,

HENRY HOARE,

Chairman of the Society for the Revival of Convocation. 5

"ST. MARK'S HOSPITAL.

"The anniversary dinner of this admirable institution was held
 "on Monday last, at the Albion Tavern, Aldersgate-street; Henry 10
 "Hoare, Esq., V.P., in the chair.
 "The Chairman, after a few preparatory remarks, said—Gen-
 "tlemen, I now come to the first toast on my list. I may at once tell
 "the company that I have made a bargain, and I will make an extra- 15
 "ordinary donation to the funds of this hospital, if I may be allowed
 "for one moment to deviate from the established custom. The subject
 "to which I am about to refer is one which is perhaps not strictly
 "germane to the toast, while at the same time it is by no means
 "foreign from it. For it is a fact, though some gentlemen present 20
 "may be scarcely aware of it, that the constitution of this country
 "consists of the Sovereign and three estates of the realm—namely,
 "the Lords, the Commonalty, and the Clergy. By the Commonalty
 "I do not mean the House of Commons, composed though it be of
 "persons whose views on matters of religious belief are sufficiently 25
 "various. In connexion with her Majesty, as the head of all, I
 "might speak of the Lords, but that is not my wish; or I might
 "speak of the Commonalty, but that again is not my object. It is
 "of the Clergy I would speak, and here I will express my fervent
 "hope that, connected as they are with the Crown, solemnly tied 30
 "and bound to it, they will never be regarded otherwise than with
 "feelings of respect, affection, and love; and I will venture to say,
 "there never was a time in which they were doing their work
 "better, if as well. That is a fact which is very generally admitted,
 "their enemies themselves being the judges. Now what I wish to 35
 "state to you, gentlemen, is, that I have been more prominent than
 "any other man in promoting the restoration of the active func-
 "tions of the Convocation of the Clergy. Like the venerated
 "founder of this institution*, I have encountered, in consequence, no
 "small amount of abuse and calumny. I have been misunder- 40
 "stood, I have been slandered, I have been accused of holding sen-
 "timents which I regard with the utmost abhorrence. Standing as
 "I now do in this arena, in the very heart and centre of this great
 "City, I now say that I feel I have a right, under the circum-
 "stances in which we find ourselves as a community, to claim at 45
 "any meeting of my fellow-citizens that indulgence which I seek
 "at your hands. For some time past I have entertained definite
 "opinions on matters of detail connected with this subject, espe-
 "cially as regards the laity, and circumstances occurred only last week,
 "which enable me now to make those sentiments public. I enter- 50
 "tain the cheering hope that there are many who will sympathize

* Frederick Salmon, Esq., Honorary Surgeon of the above-named Hos-
 pital, founded for the treatment of certain intestinal disorders.

“with these views when they come to be understood. I venture to claim on the part of the laity the right to interfere in the affairs of the Church. It is, I admit, a delicate and difficult matter to deal with, and you may ask me how is it to be done? I am prepared to lay on the table a paper in which the proper mode of proceeding is clearly pointed out, and I hope that the contents of that paper will be given at length by the gentlemen who report for the public press. The difficulty is on the one hand to know how to avoid all possible interference with that most valuable constitutional inheritance of Englishmen, the Queen’s supremacy, and on the other hand, to avoid all intrusion upon the just and proper privacy of Clerical Synods. By the Plan contained in this paper, the services of about 8000 of the ablest and best laymen in the country may be secured in aid of the Clergy, meeting in their lawful Synods in perhaps 500 localities. I will not detain you longer, and I beg to place in the hands of the secretary the paper to which I refer, which proposes :—

- 20 “ I. That the Clergy of this Realm should continue to meet in their respective Convocations, as by law established.
 “ II. That the judicial character of the Visitations of the several Bishops, Archdeacons, and others, as by law established, should be maintained.
 25 “ III. That where Meetings of the Clergy in Rural Deaneries are now held, they should continue to be held; and that where they are not now held, they should be set on foot; uniformity of practice, in this respect, being desirable in all the Dioceses of England and Wales.
 “ IV. That in the same divisions of Dioceses, or in such others as shall be found more convenient, the Clergy of the locality should occasionally form themselves into Consulting Committees,—consisting of either the whole or a part of their body,—at whose Meetings invited laity should attend, from time to time, for the purpose of advising on matters considered by the Clergy to be at once of sufficient importance, and also fit for the joint cognizance and consideration of the whole Church.
 30 “ V. That Churchwardens and others, in each several Parish, being in full communion with the Church, should meet together, from time to time, for the purpose of conferring on such matters as the Clergyman may desire them to consider; he himself being free to attend such conferences at his own discretion.”

“I have taken the liberty, as a vice-president, of introducing a subject which, however appropriate in connexion with her Majesty’s name, has certainly no bearing upon the interests of this charity, and, therefore, as I stated at the outset, I have imposed upon myself a fine of 100*l*. Yielding as I do to no man in my attachment to the Church, so do I yield to none in loyalty to the Throne, and in proposing, as I now do, the health of our beloved Sovereign, I may truly add that none ever occupied the throne of this realm more worthily.

45 “The Chairman, on giving the toast of ‘The Ladies,’ said that as he had begun with the ladies, so he would conclude; and here again he begged to add that the plan contained in the paper which he had handed to the secretary on the subject of Convocation had been submitted to an important private meeting in a suburban parish, where a very large number of ladies, as well as of Clergymen and gentlemen, were assembled. That meeting was at first prejudiced, if not hostile, to his views, but he could assure the company that he made converts of the whole party. He proposed ‘The Ladies.’”

14, NEW STREET, SPRING GARDENS,

Monday, May 31, 1858.

To the Most Reverend

The LORD ARCHBISHOP OF CANTERBURY,

PALACE, LAMBETH.

MOST REV. AND DEAR LORD ARCHBISHOP :

Herewith I have the privilege to forward a Memorial to the Clergy of this Realm,* which, if your Grace does not interpose to prevent me, it is my purpose to issue to every Bishop, Arch-deacon, and Rural Dean in this Province.

In pursuance of what I rejoice at being able to consider your Grace's most kind commands, I have now taken on me to address the several Bishops of this Province on the subject of lay cooperation. The result is more satisfactory than I could have anticipated ; for in no single instance have I heard of opposition, whilst the Bishops of the following Sees have condescended to take favourable notice of the movement :—in England, London, Winchester, Bath and Wells, Chichester, Ely, Exeter, Hereford, Lichfield, Lincoln, Norwich, Oxford, Peterborough, Sarum, Worcester ; in Wales, Bangor, Llandaff, St. Asaph, and St. David's.

It may, I hope, be observed without offence, that it is not every Bishop who is accustomed to the hard, rough bustle of busy life ; the quietness of some men's habits indisposes them for such work. In these cases I have not expected more than silent acquiescence ; and perhaps it is no small recommendation of the Plans proposed, that they are so simple, and involve so little personal inconvenience or serious responsibility in Episcopal quarters. On the contrary, I feel persuaded that they will tend to promote the personal comfort of the individual Bishop, and to support the due dignity of his office.

Since addressing their Lordships, I have attended the Annual Meeting of the Society over which I have the honour to preside. On that occasion, the Bishop of Sodor and Man kindly joined a Bishop of this Province in honouring one of our Special Meetings with his presence. My report of what I had done throughout was approved, not only by all our Members, but by several eminent Churchmen who, though not formally enrolled as Members of the Convocation Society, yet, I rejoice to say, are in the most friendly relations with us.

It now becomes my duty to address the several Arch-deacons ; giving to each of their Lordships notice of such

* See pages 399, 400.

intention, and, unless forbidden, making due use of the name and authority of each several Bishop. It is important not to act as though it were wished that Bishops should be unduly prominent in sanctioning the Plans now proposed; whilst, on the other hand, it will be necessary to give all due publicity to the name of any Right Reverend Prelate who may notify his non-concurrence in the step which I am proposing to take with the Archdeacons of his Diocese.

Your Grace may be aware, from an inspection of my papers, that there is one Welsh Diocese which has been a difficulty, by reason of a highly interesting and valuable "Lay Association" there founded on a principle of popular election.* Its proceedings have been conducted with care, but it has never been coextensive with the Diocese, and has been sanctioned on the understanding that the Clergy would attend its Meetings, and keep good order. It appears to have worked fairly well, but there is reason to believe that eventually the Clergy and laity will do as is being done elsewhere.

As time goes on, we may surely anticipate with interest suggestions from the several Archdeacons,—a body of men most deservedly popular,—each of whom may well propound some favorite project or projects, whereupon to exercise the minds and hearts of the laity. Practical proof will thus be afforded, that there are plenty of topics for joint discussion between those who are and those who are not in Holy Orders, without the least fear of dictation on either side.

Archdeacon Croft has long since sanctioned, in the Diocesan Board of Education, the principle of lay counsel and cooperation in that important department of the Church's work, interesting as it is to all, without distinction of age, rank, or sex; and affording to Christian women a sphere of usefulness peculiarly suitable to their habits and tastes.

Archdeacon Harrison has thrice directed the Lay Consultees of the Deanery of Sutton to consider the subject of Church Rates. This is now being done in other Dioceses.

Archdeacon Hale has long since drawn attention to the question of an extension of the Diaconate.

Archdeacon Sinclair has signed an important Paper on Sunday Trading, addressed to the Bishops of London and Winchester, in the name of a Committee consisting of eight Clergymen of the former Diocese, three Clergymen of the

* See pages 803, 308, 310 (Note), 338, 341 to 343, 356, 868, 412.

latter, and one layman whom I desire to name with all honour, Mr. William Rivington. A "General Return *" has been put forth by that Committee, of which I enclose a copy.

Archdeacon Hoare has well handled the Church Rate question.

Archdeacon Wigram has pointed out the great and beneficial results, with regard to Sunday Schools, which have followed upon certain conferences of the Clergy and laity in the county of Hants. 5

At the late Visitation of Archdeacon Allen, the Clergy have again held conferences with the Churchwardens, attention 10 being directed to the state of the Liquor Trade, and to the improvement of the dwellings of the industrious classes.

"The Lichfield Diocesan Church Calendar," which has been started in that Diocese,† is a most useful publication. Enclosed is an interesting Analysis communicated to me 15 by the Editor.‡

All these your Grace will, I know, consider to be so many steps in the right direction.

In conclusion, let me remind your Grace that the views which it has been my privilege to propound, have commended 20 themselves to numerous bodies of Clergy and laity in all parts of the Kingdom. I would specially instance a select and very intelligent assemblage at Stoke Newington, which I was permitted to address in December, 1857. Several Clergy attended the Meeting, and, of course, many gentlemen of all ranks 25 engaged in business. And if I add that the party was joined by "devout women," and "chief and honourable, not a few," let not the statement provoke a smile. There was the usual amount of ignorance, and I may say prejudice, but truth and justice triumphed; and with proper opportunities for explanation, I have never known a different result. 30

If any merit be thought to attend the discovery of these views, I utterly disclaim it. I am myself a learner;—a compiler, if you will; as far as this, a teacher, but no further.

With every sentiment of regard and respect,

I remain, my Dear Lord,

Your Grace's very faithful and obliged servant,

HENRY HOARE.

* See pages 392, 393. † See pages 351, 352. ‡ See pages 394 to 397.

GENERAL RETURNS, obtained from certain Parishes in London, containing more than half a million of Inhabitants, showing the number of Shops open after 10 o'clock A.M. on a certain Sunday in February, 1857.

Public-houses, Beer-shops and Coffee-shops are not included in the Return, being already under special legislation.

PARISHES.	Nc. of Inhabitants.	Bakers.	Butch-ers.	Fish-mong-ers.	Dairy-men.	Fruit-ers.	Gro-cers.	Confection-ers.	Clo-thiers.	Tobacco-shops.	Bar-bers.	Miscellaneous.	TOTAL.
St. Pancras (part of)	90,591	91	70	26	77	107	86	104	91	99	44	226	1031
St. James's (part of)	10,000	19	24	12	27	37	18	19	30	41	21	62	310
St. Mary Abbott's, Kensington ..	12,000	10	5	2	9	18	6	22	6	8	2	13	101
St. Marylebone (part of)	90,000	66	53	24	88	107	81	102	64	92	33	51	761
Whitechapel	38,000	35	45	17	21	49	26	58	73	53	30	204	611
Spitalfields	18,000	18	19	14	13	52	27	21	121	7	14	68	374
Bethnal Green	100,000	89	84	56	42	185	164	131	137	89	55	239	1271
Bishopsgate	12,000	9	6	0	5	9	20	5	10	6	6	15	91
All Hallows'	2,000	3	2	1	3	4	1	2	1	3	2	18	40
St. George's, Southwark	54,045	49	52	27	36	98	63	94	88	63	35	247	851
Kennington	51,676	39	26	6	34	54	37	43	8	59	19	35	360
Lambeth	81,685	72	74	25	56	89	91	135	122	89	43	238	1084
Total	559,997	500	460	210	411	809	619	736	751	609	304	1416	6825

GENERAL RETURN, obtained from certain Parishes in London, containing more than half a million of Inhabitants, showing the number of Shops closed after 10 o'clock A.M. on a certain Sunday in February, 1857.

Public-houses, Beer-shops and Coffee-shops are not included in the Return, being already under special legislation.

PARISHES.	No. of Inhabitants.	Bakers.	Butch-ers.	Fish-mong-ers.	Dairy-men.	Fruit-ers.	Gro-cers.	Confection-ers.	Clo-thiers.	Tobacco-shops.	Bar-bers.	Miscellaneous.	TOTAL.
St. Pancras (part of).....	90,591	36	27	14	7	26	81	8	92	12	2	494	799
St. James's (part of).....	10,000	13	11	3	1	4	23	3	45	8	3	334	448
St. Mary Abbott's, Kensington..	12,000	6	5	2	0	2	13	3	26	0	2	96	155
St. Marylebone (part of)	90,000	43	47	10	20	43	140	33	380	47	37	1085	1885
Whitechapel	38,000	9	6	5	0	1	24	4	57	7	1	119	233
Spitalfields	18,000	2	5	4	2	25	15	2	12	1	0	78	146
Bethnal Green	100,000	28	38	11	5	20	55	10	56	4	0	306	533
Bishopsgate.....	12,000	1	1	2	0	2	5	2	5	1	0	—	19
All Hallows'	2,000	0	1	1	0	0	2	1	0	6	0	16	27
St. George's, Southwark	54,045	27	11	6	3	7	40	15	82	19	2	404	616
Kennington	51,576	40	32	15	17	37	87	29	72	26	14	208	577
Lambeth	81,685	18	15	7	5	15	61	14	110	14	5	386	650
Total	559,997	223	199	80	60	182	546	144	937	145	66	3526	6088

ANALYSIS OF VARIOUS HELD IN THE DIOCESE OF LICHFIELD

PLACE AND DATE.	CHURCH SERVICES.	DINNER.	AMUSEMENTS.	TEA.
UFFINGTON, Salop. June 11th.	At half-past 10, and half-past 7 o'clock.	At half-past 3. In tent in field, near village. For men. Hot roast and boiled beef and mutton, plum pudding, and ale. Local toasts.	Foot Races, Outdoor Games, and Dancing.	At half-past 3 o'clock. Women and child- ren.
ELFORD, Staffordshire. September 2.	At half-past 11.	At 2 o'clock, in School- room. Roast beef, veal, ham, vegetables, plum pudding, and ale. Toasts. Dinner at- tended by all classes of parishioners, rich and poor.	Cricket, Foot- ball, Races, Throwing Weights, Dancing in the even- ing.	At half-past 4, for men, women, and children.
TIBBERTON, Salop. September 8.	Holy Communion administered at half-past 10. Morning prayer at 12 o'clock.	At 2 o'clock. In tent in field, near Church. For men. Hot meat, plum pudding, and Burton ale. No fixed allowance.	Cricket, Foot- races, Fireworks, Dancing.	At half-past 4 o'clock. In dinner-tent, men retiring.
BATTLEFIELD, Salop. September 8.	At 2 and 6 o'clock.	Men dined at masters' houses.	Foot Races, Dancing, &c., till dusk.	At 5 o'clock. In field near Church in open air, for women and children.
UFFINGTON, Salop. September 8.	At 2 o'clock.			
UPTON-MAGNA, Salop. September 9.	At 11 o'clock.	At half-past 1. Men, women, and children. Cold meat and poultry supplied by each far- mer, per head, with hot vegetables and pud- ding from a Common Fund. In tent in Rec- tory grounds.	Cricket, Foot Races, &c.	At half-past 5 o'clock. Men, women, and children, in dinner- tent.
WIMBORNE LAY- LINGSFIELDS, Salop. September 11.	At 11 o'clock. Holy Communion. Offertory given to the Society for the Propagation of the Gospel in Foreign parts.	Men dined at masters' houses.	Foot Races, and Quilts.	At 3 o'clock in wag- gon-shed attached to farm-house. At 5. Beef, bread and cheese, and ale, distributed to men.
WEST FELTON, Salop. September 17.	At half-past 12 o'clock.	At 2 o'clock on Rev. P. Bentley's lawn, in tent. Cold beef and mutton, hot vegetables, cheese, and ale. Men alone.	Football, Quilts, Dancing out of doors. Magic lan- tern for children at dusk.	At 4 o'clock in School-room.
GREAT NBS, Salop. September 17.	At 3 o'clock.		Various games. Magic lantern.	At 4 o'clock at Vicarage for school children.
NORTON-IN- HALES, Salop. September 17.	At 11 o'clock.	At 2 o'clock. In tent on Rectory lawn. For men. Hot meat, plum pudding, and ale.	Cricket, Football, &c. In evening, lecture from Rec- tor, on the Elec- tric Telegraph.	

HARVEST FESTIVALS, AND ITS NEIGHBOURHOOD, A.D. 1857.

Number entertained at Dinner. Tea.		COST Per head, on Dinner & Tea. Of Extra Expenses.		Total Cost and How Provided.	DISMISSAL.	REMARKS.
100	130	Dinner, 2s. 6d. Tea, 9d.	Band, Tent, &c., 6l.	About 22l.	Evening Service.	This festival, a restoration of the old Christian Wake, was held on the anniversary of Uffington Church consecration, and is inserted here as being connected with the subject in hand.
220	400	Dinner, 2s. 1d. Tea, 5d.	Band by Friendly Society.	51l. 8s. Defrayed entirely by voluntary subscription.		Holiday given without deducting wages. Provisions for dinner and tea procured under the superintendence of one of the parishioners: cooked at the bakehouses in the village. Everything said to be excellent.
120	200 women and children.	Dinner, 2s. Beer, 10d. Tea, adults, 1s.; children, 6d.	Band, Tent, &c., 4l. 10s., defrayed privately.	25l. Defrayed by farmers paying a capitation sum, and by private subscription.	Eight o'clock. Fireworks and a few words from Clergyman.	Will have the whole proceeding somewhat earlier in the day another year. Prefers a cold dinner. Feels that without the dinner the scheme would not prove successful. Publicans promised to close. Farmers gave men whole holiday, paying wages.
	105	Tea, 10½d.		4l. 5s.	Evening Service.	Cooking given. Tables lent. No tent.
						No festivities, in consequence of the Wake having happened so short a time before.
370 men, women, and children.	370 men, women, and children.	Total cost, per head, nearly 1s. 8d.	Extra Expenses, as Band, Tent, Pipes, and Tobacco, 7l. 13s. 6d.	22l. 10s. Defrayed by farmers paying a capitation sum.	Half-past 7, with a few words from Rector followed by a Collect and the Benediction.	
About 60 men.	100 women and children.	1s. 2d. per head.	Band, 1l. 3s.	9l. 3s. Defrayed by subscription among farmers.	Half-past 7 o'clock, with a few words from Clergyman, and "God save the Queen."	In this instance, an unforeseen circumstance, at the last moment, prevented dining together.
220 men.	192 women and children.	Dinner, 2s. 4d. Tea, 8d.	Band, &c., 10l. 18s.	About 40l. Defrayed by employers paying per head, and by subscription.	Seven o'clock. "God save the Queen," and a few words from Chairman.	The publicans promised to exercise care during the day.
						Farmers gave half holiday, and the publicans closed their houses.
160		Dinner, 4s.	Band, 2l. Tent lent.	32l.	After the Lecture.	Publicans consented to close at 9 p.m.

ANALYSIS OF VARIOUS HELD IN THE DIOCESE OF LICHFIELD.

PLACE AND DATE.	CHURCH SERVICES.	DINNER.	AMUSEMENTS.	TEA.
HORDLEY, Salop. September 23.	At 3 o'clock. Collection made for National Society.		Cricket, Quoits, Racing, &c.	At half-past 4 o'clock. Women and child- ren in Rectory grounds.
ATONHAM, Salop. September 24.	At half-past 12 o'clock.	At 2 o'clock. In tent in Vicar's field. For men. Cold roast and boiled meat, hot plum puddings, and ale.	Cricket, Quoits, Races, Jangling Matches, Dancing on the grass.	At 4 o'clock, in same tent.
TEWTHAM, Staffordshire. September 26.	All met at 11.45 in the School-room, and walked in pro- cession to Church, headed by Clergy- man. Montgo- mery's Harvest Hymn was sung to the National An- them Air, and much liked. Pro- cession was re- formed after ser- vice, to dinner tent.	At 2 o'clock. In tent in Park. Men and wo- men (wives or others). Hot roast and boiled beef, plum pudding, and ale.	Harvest Home Song. "Men of Sinew," sung at the con- clusion of dinner and toasts. Games of all sorts and Dancing in the Park.	At 4 o'clock, in tea tent. The tea was sold, and helped to pay the expenses. N.B. Large urns, or "tea-makers" (the invention of this neighbourhood) were used and much approved of, the hire being 2s. 6d. for the day.
CRESSAGE, Salop. September 29.	At 11 and 7 o'clock. Montgomery's Hymn to "Mos- cow."	Men dined at masters' houses.	Dancing out of doors, &c.	At 4 o'clock, in open air, for women and children.
OXON, Salop. October 1.	At 3 o'clock. Collection made. Montgomery's Hymn to National Anthem Air.		Choir Singing, and Out-door Amusements.	At half-past 4 o'clock, in a shed, at J. Nor- ton's, Req.
ELLESMERE, Salop. October 1.	At 11 and 7 o'clock. Collection made for local Charities.	Each family had its own festive party.		
COPSTON- MAGNA, Warwickshire. Dio. Worcester. September 9.	At 11 o'clock. Montgomery's Hymn to National Anthem Air.	At 1 o'clock. In tent made by rick cloths, in orchard. Hot roast meat, plum pudding, beer, ale, and tobacco.	Games of all sorts in two tents.	From 4 to 8 o'clock, for all. Ale provid- ed from 4 to 8— man, 3 quarts; wo- man, 1.
HALFORD, Salop. Dio. Hereford. September 22.	At 4 o'clock.	Men dined at masters' houses.		
ENDON, Salop. Dio. Hereford. September 24.	At half-past 2 o'clock. Collection given to Indian Relief Fund.	At 4 o'clock. In tent, men and wo- men. Hot roast and boiled meat, plum pud- ding, cheese, and ale.	Foot Races, Games, Dancing out of doors.	At 6 o'clock, in same tent.
District of PATTON, EASTHOPE, BROCKTON. Salop. Dio. Hereford. October 1.	At half-past 12. Montgomery's Hymn to National Anthem Air, much liked.	At 2 o'clock. In cattle shed, at Mr. Davies' house, at Patton. Cold beef and mutton, hot plum pudding, beer for dinner, ale for toasts. Men only.	Football, Quoits, Races, Dancing, Fireworks.	At 4 o'clock. Women and child- ren, in same place.

HARVEST FESTIVALS, AND ITS NEIGHBOURHOOD, A.D. 1857.

Number entertained at Dinner. Tea.		COST.		Total Cost, and How Provided.	DISMISSAL.	REMARKS.
	90			Defrayed by Rector.	Eight o'clock. After singing Montgomery's Harvest Hymn.	
125	230	Dinner, 2s. 2d. Tea, 6d.	Tent, 4l. Band, 1l. 10s. Other Expenses, 3l.	30l. Defrayed by farmers paying a capitation sum and by a few subscriptions	At a quarter-past 7, after "God save the Queen," and a Collect.	R. Burton, Esq., occupied the chair.
186	Nearly 400 tickets sold.	Dinner, 3s. Tea sold to Cottagers at 3d.; to Visitors, at 6d. per ticket.	About, 6l. vis.: Band, 1l. 5s. Tents, 1l. 15s. Printing, 1l. 2s. 6d. Hymns, 12s. &c.	38l. Defrayed by employers paying per head, and by sale of Tea Tickets and Harvest Hymns.	At dusk. A few words from Clergyman, the Lord's Prayer said by all, and then the National Anthem.	Harvest Hymns and Songs sold, at 4d. for plain ones, and from 6d. to 2s. for those which were ornamented on margin, the idea being to give a record of the day. Sale of tea quite appreciated by all, and very useful to the funds. Tea-makers and Committee wore rosettes of ribbon, pierced by two wheat ears, crossing each other.
	300	Tea, 6d.	Band, 1l. 10s.	9l. Defrayed by subscriptions among farmers.	A few words from Clergyman, and then Evening Prayer.	Publicans closed their houses.
	90 women.		Band lent.	3l. Private subscription.	At 7 o'clock.	Third year's celebration much prized by parishioners.
						Farmers gave men a half-holiday, without deducting wages. Shops shut throughout the town.
150 of all classes, men and women.	150	Dinner and Tea, 2s.	Tent, 1l. 10s. Band, 1l.	15l. 5s. Defrayed by employers paying per head.	Eight o'clock. A few words from Clergyman, and the Benediction.	Lord Denbigh presided. Broken meat given to widows and large families. Private Harvest Supper here used to cost 5s. per head. Programme of day's proceedings printed on Admission Ticket.
						Farmers gave men a half-holiday, without deducting wages.
74	39	Dinner and Tea, 2s. 1d.	Band, 1l. 6s. Balloon, 7s. Paid by private subscription.	9l. 8s. Defrayed by employers paying per head, and by private subscription.	Dismissed at dusk.	Holiday given, and wages paid. A letter from J. Pritchard, Esq., M.P., says that the movement is looked upon with much favour in the neighbourhood of Bridgnorth.
92	70	2s. on Dinner. Ticket paid for Dinner and Tea.	Band, 1l. 4s. Fireworks, 1l. Hymns, 10s. Paid by private subscription.	12l. 8s. 6d. Defrayed by employers paying 2s. per head, and 3 private subscriptions.	At dusk. Fireworks. A few words from Clergyman, and "God save the Queen."	A united district and a successful festival. Between dinner and dismissal, at intervals of three-quarters of an hour, all were summoned into rings by sound of bell, and a glass of ale passed round to each. And previous to dismissal, one large ring was formed, the Committee in the centre, "God save the Queen" was sung, and a parting glass passed round.

14, NEW STREET, SPRING GARDENS,

Tuesday, June 8, 1858.

To the Most Reverend

The LORD ARCHBISHOP OF YORK,

BISHOPSTHORPE, YORK.

MOST REV. LORD ARCHBISHOP:

Herewith I have the privilege to forward a Memorial addressed to the Clergy of this Realm, which I am about to circulate, with due permission, in the Province of Canterbury.

In like manner, if your Grace does not interpose to prevent
5 me, it is my purpose to issue the same to every Bishop, Archdeacon, and Rural Dean in the Province of York.

In the present exigency of Church matters, I trust that there may be no difficulty in the way of my so doing; and should your Grace hereafter wish to see me, I am prepared
10 to obey any commands with which I may be favoured.

I have the honour to be,

My Lord,

Your Grace's obliged and very humble Servant,

HENRY HOARE.

A

HUMBLE MEMORIAL

TO THE

CLERGY

OF THE

REALM OF ENGLAND.

To the Most Reverend the Archbishops, the Right Reverend the Bishops, the Very Reverend the Deans, the Venerable the Archdeacons, and the Reverend the Rural Deans and other Clergy, of the Church of England :

The humble Memorial of the undersigned.

5

Through Divine favour, and in a spirit and temper which have elicited universal approval, the Convocation of the Province of Canterbury has of late years exercised the right, not to say the duty, essentially appertaining to it, of deliberating upon matters touching the welfare of the Church established in this Realm. 10

Petitions have been received in both Provinces, and various questions raised, among which none, perhaps, exceeds in importance that of providing the Clergy and the laity of the Church of England with some better opportunities than at present exist, for joint counsel and cooperation. That subject has been considered, not only in both Houses of the Convocation of Canterbury, but also by several of the Bishops and other Clergy of the Province of York, although in Meetings of a less strictly synodical character. 15 20

The general result is, a deep conviction that the time is come for definite action; and your Memorialist solicits permission respectfully to state that an important body of the lay members of the Church appear at length to be agreed upon the following conclusions, which may be taken as expressive of the wishes and opinions now very generally entertained upon the subject:— 25

I. That the Clergy of this Realm should continue to meet in their respective Convocations, as by law established.

II. That the judicial character of the Visitations of the several Bishops, Archdeacons, and others, as by law established, should be maintained.

III. That where Meetings of the Clergy in Rural Deaneries are now held, they should continue to be held; and that where they are not now held, they should be set on foot, subject to the approval of the Ordinary; uniformity of practice, in every respect, being desirable in all the Dioceses of England and Wales.

IV. That in the same divisions of Dioceses, or in such others as may be more convenient to the Archdeacon, Rural Deans, and others, the Clergy of the locality should occasionally form themselves into Consulting Committees, at whose Meetings certain of the laity from neighbouring Parishes should be requested to give their attendance, for the sake of common advice and mutual consultation on matters which, from time to time, the Clergy may deem of sufficient importance to require the joint cognizance and consideration of the whole Church.

V. That an Association should be formed, as far as may be practicable and convenient, in every Parish, for the promotion of objects calculated to create an extended interest and sympathy in behalf of the Church; such Associations being invariably under the superintendence or control of the Incumbent, or of the Officiating Minister, and the subjects selected for consideration being sanctioned by him.

Your Memorialist therefore desires humbly to submit the above statements to your serious consideration, in the hope that, as there is reason to believe that experiments in the direction indicated would be viewed with favour by Convocation, arrangements may without delay be entered upon for carrying them out into action in the several Archdeaconries of both Provinces.

(Signed)

HENRY HOARE,

*Chairman of the Society for the
Revival of Convocation.*

June 30.]

CORRESPONDENCE,

ETC.

No. XXI.

14, NEW STREET, SPRING GARDENS,
Saturday, May 15, 1858.

TO ROBERT TOOTH, Esq.,
CRANBROOK.

MY DEAR SIR :

As we may any day be called upon to consider the state of the Conservative party in West Kent, I wish, in order to prevent any compromise of myself, to be allowed to trouble you, as a brother magistrate, with a few remarks.

Experience shews, that some men, whilst ready enough to support the Throne, and the Lords Temporal, as two recognized elements in the constitution of this country, seem unprepared to give a vigorous and cordial support to the Church, although an integral part and parcel of the Body Politic, and, in my opinion, as important a part as any. *Quod ecclesia Anglicana libera sit*, is a principle handed down from ancient times, and recognized continually by our laws; and I, for one, am moreover convinced that the Throne and the Lords Temporal are not likely to hold their own without the cooperation of the Church, which, for this reason, if for no other, is entitled to a prominent, indeed to the very first place, in the political as well as in the religious regard of those who wish well to the time-honoured institutions of our country.

The following words are quoted from the '*Nonconformist*,' a Dissenting and, I apprehend, a revolutionary newspaper; they are words of import, and of warning to Conservative Statesmen. Far from denying their weight, let us reecho them with a voice of a thousand thunders :—

"Radical politicians, we know, greatly dislike spending any particle of their strength upon Ecclesiastical questions. They will have to conquer that dislike; for ecclesiastical questions will furnish the chief occasions of popular conflict for years to come. But for the strange and anomalous position occupied just now by the State Church—but for the evident fact that that institution is out of keeping with all our other institutions—but for its hatred

- “ of all change, its tenacious clinging to all abuses, its monopoly of honours, its disregard of common justice, its never-ending attempts at encroachment, its oppressive exactions, its grasping cupidity, we question whether now-a-days the middle classes could
 5 “ be got to take even a passing interest in politics. Upon no other subject can excitement be so easily awakened. Why, even in the House of Commons there is far more earnestness in reference to some of its phases, than almost any other matter can produce. Every one feels that it is the grand question on either side of which
 10 “ political parties will soon range themselves. It will be impossible to form and discipline a party without distinct reference to this. Even Parliamentary Reform is chiefly desired on the one hand, and deprecated on the other, as it is believed to bear upon the future destiny of the Church. The Church, in fact, although
 15 “ so seldom mentioned as such, constitutes the centre about which political feeling mainly revolves—and to profess a policy which has no reference, or but an oblique one only, to the State Church, would be about as successful an attempt to create and vivify a party, as to beat up for recruits in the name of philosophy.
 20 “ Of course we do not expect that our convictions on this matter can be safely thrust into a programme of policy. But, as we said before, a fundamental truth or two, stopping short of our ultimate, and yet broad enough to answer present need, will be found an indispensable feature of any manifesto which is designed
 25 “ to serve as a banner to the Radical party, and as a source of inspiration and a bond of union to its members. They will never gain either unity, discipline, or courage, until they can dare to face the greatest anomaly of the age—the Established Church. It is the only remaining enterprise capable of inspiring enthusiasm. The policy which ignores that, is but the play of Hamlet
 30 “ with the part of Hamlet left out.”—*From the ‘Nonconformist’ Newspaper.*

You will observe the confession* which creeps out, as to the happy contentment generally prevalent;—so distressing to the
 35 schismatics from whose pens this article has emanated. You can clearly see the working of the Evil Spirit, tempting them to a flagrant breach of the last three of the ten commandments given by God to Moses. Note the words, “hatred of change,”—“clinging to abuses,”—“monopoly of honours,”—“disregard
 40 of justice,”—“attempt at encroachment,”—“oppressive exactions,”—“grasping cupidity.”

Some of our hard-worked and ill-paid Clergy might consider these expressions poetical.

Believe me to be,
 Very faithfully yours,
 HENRY HOARE.

* See page 402, lines 4 to 8.

14, NEW STREET, SPRING GARDENS,
Monday, May 24, 1858.

To the REV. GEORGE NUGÉE,
ST. PAUL'S MISSION COLLEGE,
DEAN STREET, SOHO.

REV. AND DEAR SIR :

At the present time, when so much stir is being made about Church Rates, I cannot but see in it a special call to you to persevere with your great work.* The people should be got at in every conceivable way. If some million of loaves had to be distributed every week, arrangements for the purpose, however 5 difficult, would soon be made; the thing would not be regarded either as impossible or as visionary. The expenses of the distribution might well be defrayed out of the Poor Rate; i. e. by the inhabitants *pro rata*; and, of all places, especially in our large towns. Why not similar arrangements for a better 10 meal than "the meat which perisheth?" The enclosed has come into my hands from a mutual friend in Lincolnshire. It is suggestive, and you will peruse it with interest.

Believe me, most truly yours,

HENRY HOARE.

"A VOICE FROM THE FENS ;

"Being a Plea for Mission Houses in widely scattered Parishes."

Nine miles from my Parish Church! What am I to do for a 15 weekly meal of grace?

How am I, and how are my family, to be tended in sickness? For four months at least in the year, the droves† are impassable for wheels.

My neighbour B. is a mile nearer than myself; neighbour E. is nearly two miles nearer: H. and G. three and four miles nearer; 20 but the nearest of any of us, and the nearest of the labourers who work for us, is five miles at least from the Parish Church!

I am told the Parochial System is a great blessing to the country. I do not wish to disbelieve it: but assuredly, since I have been in this Parish, it has brought no blessing, of which I am conscious, 25 to me.

When the new Rector came down to see us the other day, he talked about building a "Mission House," half way down the Parish. Let me recal his plan, and think if it would do us any good.

1. *Sunday Duty*.—It is quite plain that none of us can get to our Parish Church any way now; but the "Mission House," if built, is to consist of a small cottage, and a large room capable of holding 150 or 200 people. This will be used for Divine Service on 30

* See pages 309, 325, 326.

† Fen road-ways.

Sundays, and will bring the ministrations of the Church within 4½ miles of the most distant of us, and quite close to many families who are now at least that much off from the Church. The only place they can go to now in the Parish to get any religious teaching is the

- 5 Baptist Meeting at the White House. Well, I was always taught that the Church was better and more Scriptural than Dissent, and I believe so still. This new Sunday Service, then, will be one good effect of the "Mission House."

2. *Education*.—The "Room" is not intended to be consecrated, because then it could only be used by the act of uniformity for the full Church Service. The Rector proposes that it should be conveyed to Trustees for Church purposes generally; and be used also for a school in the week-days, if we combine to provide a Teacher: and he promises that he or the Curate will come down once a week or so to give us a Lecture, in addition to the Sunday Service: or
- 15 teach a class of young people. As they are all growing up now without any learning at all, and we fen-farmers do not know how to get any teaching for our own children unless we can afford to send them to boarding-school, that will certainly be a second good
- 20 effect of the "Mission House."

3. *Pastoral Visitation*.—The Rector has promised that, whether we build or not, once every week, at least, he or the Curate shall come down to the fen to visit us—but then this promise is only to extend to the half-way house as a rule. I fear my turn at the fen-end will only come about once a month. This is better than it has been: but then he says, if he gets the "Mission House" built, he will give the cottage rent free for a teacher to live in, and will keep a room for himself, where he or the Curate can sleep, whenever
- 25 there is a difficulty about getting back at night. This will certainly be an advantage to us, because then, in case of sickness, even in winter, we shall be able to count upon having a Man of God near to us; and we shall certainly get much more of the Clergyman's services than we can now, when he is compelled to return home before dark.
- 30

- I asked the Rector why he would not get a Church built at once instead of this "Mission House," as he called it? "Why," says he, "a Church would probably cost £1,200 or £1,500 at least, and perhaps £2,000, and take a good deal to keep in repair; but I reckon the 'Mission House' might be built for £400, and answer
- 40 "all the wants of the present scattered population as well, and cost little or nothing in the way of annual expenses, and be no charge on the rates." I made bold to say to him, "Why, Mr. Rector, they tell me you have a good living here; and as £400 is not a large sum for a rich gentleman like you, perhaps you will build us the
- 45 "'Mission House' out of hand, and make it a present to the Parish?" "Indeed," say she, plain spoken enough, "I shall do no such thing: first, because, rich as you think me, I cannot afford it: and secondly, because when built, it would compel me to maintain a Curate, and involve me in an additional expense of at
- 50 "least £100 a year. Do you find the building, and I will find the Religious Ministration for it, which will, I trust, bring many blessings upon all who dwell around it."

Well, the long and short of it is, I think the plan of the "Mission House" is a good plan, and have determined to support the Rector in his design to build one. And if it is good for me,

it may be good for others who are situated like me ; so I ask all who read this little pamphlet to see whether they cannot afford a contribution which shall put a brick into some new " Mission House " wherever it may be wanted : and if they cannot afford even enough for a brick, let them put up a prayer from their hearts and say, " God bless the Mission House to His glory." 5

14, NEW STREET, SPRING GARDENS,
Monday, May 24, 1858.

To the Rev. NUTCOMBE OXENHAM,
MODBURY.

REV. AND DEAR SIR :

In addition to my Letter of last week, forming No. XIX. of my Correspondence, I now forward the six previous Numbers, as also a copy of a proposed Letter to the Earl of Derby *, with others therein specified.† Also a Letter to the Rev. G. 10
Nugée on a subject which seems to me of the very first moment, that of Home Missions to the masses of our population.‡

Allow me, at this juncture, to draw your attention to the following order of certain events in which you and I have taken a common interest. 15

A.D.

- 1847. The Convocation of Canterbury addresses the Crown *more insolito* ; shortly afterwards Church Unions are formed, some in aid of Convocation, some on other grounds.
- 1850. Much dissension prevails among them. The Convo- 20
cation Society is founded, in the hope, now happily realized, that it may prove a bond of union.
- 1851. Public meeting of Churchmen, adverting to the recent proceedings of parties connected with the Roman schism. Resolution carried, to address Convocation 25
thereon.
- 1852. A dissolution of Parliament. The Clergy return Proctors nearly all in favour of proceeding as far as the law allows.
- 1856. The Clergy of the Deanery of Sutton, Diocese of Can- 30
terbury, appoint Lay Consultees. One Meeting held.

* See pages 385 to 388.

† See pages 389 to 402,

‡ See pages 403, 404.

A.D.

1857. The appointment is repeated, and a second Meeting held. Nos. I. to VI. of my Correspondence appear. A dissolution of Parliament. The Clergy return Proctors still more unanimous. The Very Rev. Gilbert Elliot, D.D., Dean of Bristol, is chosen Prolocutor, May 1, and the Lower House appoints a Committee on the question of lay cooperation. A speech is delivered in the Lower House, in February, 1857, by the Rev. C. Williams, one of the Proctors for the Diocese of Bangor, which is thought conclusive against any change in the constitution of Convocation. The Rev. J. V. Vincent adopts his colleague's views, and supports the proceedings in Canterbury Diocese. Nos. VII. to XII. of my Correspondence follow, including a Letter to Sir G. Grey, Secretary of State for the Home Department, under Lord Palmerston, hinting at the interpretation of the Act of Submission which prevailed in the sixteenth century, and the consequent practice at that time.
1858. Convocation assembles in February, when time does not allow of any consideration of the valuable Report presented in July, 1857, by the above-named Committee on lay cooperation. Private opinions, however, are expressed in favour of Mr. Vincent's views, by the leading members of the Lower House. The Archbishop does not accede to a request conveyed through the Prolocutor for a session after Easter. At the Annual Meeting of the Convocation Society in May, a Resolution is adopted to promote the Buridecanal organization set on foot A. D. 1856, in the Diocese of Canterbury. Numbers XIII. to XX. of my Correspondence appear.

You may now comprehend my meaning, if I say, that having attended a Provincial Synod Meeting at York,* a Diocesan Synod Meeting in Oxfordshire,† as also a Buridecanal Synod Meeting‡ and Parish Church Vestry Meeting§ in Kent, and having the sanction of the Archbishop and the leading mem-

* See pages 356, 357.

† See page 165.

‡ See pages 383, 384.

§ See pages 377 to 379.

bers of both Houses of the Convocation of Canterbury, and of several most influential members of both Houses of the Convocation of York, and no opposition from the Archbishop of York, I could not do otherwise than *consider* the Synodal question settled, in effect, for the Church of this Realm.* You too, 5 probably, will so *consider* it;—our Members generally will so *consider* it;—and when I mention to you the cordiality of the Rev. W. Scott, of Hoxton, who is now the President of Sion College, as also of Messrs. A. J. B. Beresford-Hope and F. H. Dickinson, who were all present at our Special 10 Meeting on the evening of the 6th of May, which the latter gentleman reminded us was the day of “St. John Port Latin,” I do not think that I have erred greatly in supposing that the Synodal question will be found *actually to be* settled.

When I speak of it as settled, I mean that we see how to 15 begin. We see what to do. We see also what not to do. We must work in Rural Deaneries and in Parishes. We must not meddle with Convocation, or with other assemblages of Clergy alone. We must not meddle with Visitations; as to which latter, however, a certain exercise of discretion is in the 20 power of the individual Prelate who presides, whether Bishop, Chancellor, or Archdeacon.

The following Letter to the Rev. J. V. Vincent, written about this time last year, is instructive. To me it is specially interesting, as coming from Mr. Dickinson,—whose kindness in the 25 matter, throughout, has been great. The annexed Correspondence with Mr. R. B. Seeley† bears on the same subject, and is highly suggestive.

Pray notice what I say in all seriousness about the co- 30 operation of Christian women.‡ Sanctioned as it is in Holy Scripture, it surely is of inexpressible value; their opposition, on the other hand, would be serious, if not fatal. Few men are proof against female influence. (One alone, so far as I know, of all my friends, has supported the Convocation movement, in opposition to the opinion of his wife!

Believe me, with sincere respect,

Most faithfully yours,

HENRY HOARE.

* See pages 317, 320, 327, 334, 335, 336, 368, 417.

† See pages 410 to 416.

‡ See page 277.

8, UPPER HARLEY STREET, W.

Wednesday, May 6, 1857.

To the Rev. J. V. VINCENT,

LLANFAIRFECHAN, BANGOR.

MY DEAR SIR:

Mr. Hoare has sent me your kind Letter of the 4th, as well as your Queries and Circular.*

I am sorry to have had no opportunity of talking them over with you, and now write at the earliest moment of leisure, because there is one expression among your Queries which I think is likely to give a false impression. "It,"—either the theory of election or lay representation, I am not sure which,—
 5 "has been tried in some of the Colonies, and has proved a
 "failure."† I have followed pretty attentively the course of
 10 Colonial Church organization during the last few years, and I
 am unaware of any facts which bear out this statement.

So far as I know, the movement has been based upon election of the lay element everywhere, both before the introduction of the Archbishops' bill into the House of Lords, and
 15 since, except in Tasmania, where, I think, the Synod was
 purely Clerical; and this is the only place where I have any
 impression of there having been a failure. In Toronto, the
 largest and most important Diocese in the Colonies, the movement
 20 has been eminently successful, and for its thorough establishment
 is now only waiting for the act of the Colonial Parliament, which the Queen will sanction as soon as she is well
 again. In the Diocese of Melbourne the action of the new
 Synod, established with the concurrence of Church and
 State there, has been, as far as it has gone, satisfactory.
 25 So also in Adelaide and in Capetown; and the same may
 be said of Nova Scotia, Quebec, and Montreal. I have
 reason to think that the Bishop of Sydney will soon be
 compelled by the dissatisfaction of his Clergy and people to
 adopt the same course. The Bishop of Fredericton has long

* See pages 178 to 181.

† See page 178, line 29. Originally, after the word 'Probably,' which occurs in this line, the Respondent to Mr. Vincent's Queries wrote the words here cited by Mr. Dickinson. They have since been removed, it being very far from my wish to disparage the efforts of many of our Colonial Bishops. (*Note by Editor.*)

been willing to take the same course; but as his Clergy and people do not desire it, he has very wisely paused; and so I apprehend, has the Bishop of New Zealand. This is all I know about the matter. I am quite sure, however, that without some definite plan for the *election* of the lay element, 5 similar to that proposed in the Archbishop's bill, by the unanimous vote of the Bishops, led by the Bishop of Oxford, the course of these Synods would not be comfortable either to Clergy or laity. Of course I am not prepared to say that what suits the Colonies or America would do here; or that we 10 should hastily *substitute* their institutions for ours. But there is one circumstance that I may well note, viz., that the laity here are more civilized than in the Colonies, a fact which will have its influence, so far as it goes, in making the working of the lay element more satisfactory here than it could be there. 15 This inferiority of the Colonial lay element has lately been very forcibly and painfully brought to my notice by one who has suffered much from the rough talk of the ill-educated and purse-proud people who have raised themselves to wealth in New Zealand; and the same roughness is visible in the 20 American and Colonial legislatures. I must abstain from going through all your Queries, and saying where I go along with your meaning,—which I do to a great extent,—and where I do not; and merely remark on your *nota bene* at the end, that there is another course open. 25

I see no reason why we should *destroy* existing synods and *substitute* a new assembly;—a course which would be very hazardous. But since those assemblies are *provincial*, and we have at present no *national* council, and yet need some means by which the laity could be consulted,—as I should say by representation,—and also means of consulting about the wants of the *whole* 30 *of England*, with a view to advise Parliament, we may therefore, I think, establish a national assembly of Bishops, Clergy, and laymen,—which need not be called a Synod, if the word is thought inappropriate, and whose only function should be to 35 recommend measures for the Church to Parliament. Such an assembly might exist simultaneously with Convocation, and had probably better meet at a different time and place, say at Oxford, in the latter part of the long vacation. Two things seem to me essential to its efficiency:—

I. That no measure should be adopted by it which did not receive the assent of a majority of each order voting separately :—

II. If it is thought most convenient for the three orders to debate together, there should be some power given to any
 5 one of them to withdraw for the private discussion of any questions which may affect the interests of that order.

These two rules would prevent the danger you allude to, of the Clergy being coerced by those they teach, a thing I wish to prevent as much as you. But I must remind you that as
 10 it is, you are by no means free from this danger; for, while there are few things, if any, which Convocation can enact without Parliament, there is nothing, as far as I can see, which Parliament may not enact, if it pleases, without Convocation. And my chief desire to see a body of Clergy and laity estab-
 15 lished such as I propose, is founded on the conviction that as soon as ever harmonious action is established between the Clergy and the laity, the moral power of the assembly will become so great, that Parliament will neither be able nor willing to make any changes in the Church which have not
 20 first obtained its sanction.

I am sorry to have troubled you at such length, and remain,
 Yours truly,
 F. H. DICKINSON.

LONDON,
Thursday, April 29, 1858.

TO HENRY HOARE, Esq.,
 FLEET-STREET.

MY DEAR SIR :

I have nothing to find fault with in the notice with which you have been pleased to honour me.* Lay cooperation is doubtless a good thing, and it is well to make judicious
 25 arrangements for it.

But this is hardly the point, which is briefly touched upon in my first note.

You desire to have a *working* body ;—a Convocation, Synod, or Assembly of some kind, for the guidance and strengthening
 30 of the Church of England.

I remark that the Episcopal Church of America has such a body, and it includes laymen. I remark also that the Es-

* See pages 293 to 297.

established Church of Scotland has such a body, and it includes laymen. And I have no doubt that both of these bodies would justify their constitution, by appealing at once to Acts xv. 22, 23.

I cannot but think, too, that while such examples are before us, any attempt to create a working, governing body, from which laymen are excluded, will be quite nugatory. If it is to be a merely talking body, a conference, or *conversazione*, then people will be careless as to its constitution. But if it is to act, and to have power, then the laity will expect to have some voice in its deliberations and decisions.

Yours, Dear Sir, very respectfully,
R. B. SEELEY.

14, NEW STREET, SPRING GARDENS,
Friday, April, 30, 1858.

To R. B. SEELEY, Esq.,
FLEET-STREET.

MY DEAR SIR:

It gratifies me to find that we agree as far as I have gone nor will I complain that you would have me go further.

Do not suppose that I omitted to do this from accident. The policy which has been often publicly censured as that of the Bishop of Oxford, I must really claim as that of myself and friends; and it consists mainly in the caution with which we have avoided certain rocks on which we should infallibly have suffered shipwreck, had we ventured into the unknown sea in which those rocks lie hid.

You want legislation for the Church, as such, which shall be obligatory on the Clergy, and cognizable in the courts of law. To this end, many points have to be considered, which can fitly and properly come under the notice of Consulting Committees in Rural Deaneries. On these points I am purposely silent, and I hope you will not blame me. The Plan to which you raise no objection, will infallibly secure the united counsel of the wisest men, Clerical and lay, in this country. They can give you what you want, far better than I can presume to attempt.

You attribute to me a desire for what you call "a working body; a governing body; a body which is to act; a body having power, not only to deliberate, but also to decide." If you wish for such a body, it may encourage me to wish for it. But

I have nowhere expressed such a wish ; and I certainly should not entertain it without considerable anxiety. Let me invite your attention to the Note at page 190 of my book. All depends upon the great Statute to which I there refer.

- 5 With respect to the Protestant Church in the United States, there are reasons for not being thoroughly satisfied with the manner in which its work has been done, and I shall be disappointed if we do not manage our matters better here in England, the central lay question included.
- 10 With respect to Scotland, excellent as are many of the Presbyterian Ministers, I do not think that my friends, any more than myself, would wish to follow practices for which there is no Episcopal authority. At the same time, we do not forget that Bishops, and even General Councils, "have erred,"
- 15 and therefore I go heartily with you in wishing for lay concurrence and cooperation in what the Clergy do. It will have the effect of encouraging them to do what is right ; it may sometimes even keep them from doing what would be wrong.

It is quite possible that you are correct in saying that in
 20 America and Scotland parties would quote Acts xv. 22, 23. But *non constat* that they are right. I have said elsewhere that I think them wrong. In our own Colonies, too, similar mistakes have, in my humble judgment, been committed.

On the whole, I believe that you will see your way best in a
 25 single Diocese. An aggregation of Dioceses in London or York, Armagh or Dublin, and above all in London only, with or without a lay element, and with power to act, is a most serious matter to contemplate.

With much satisfaction that we agree thus far,

I remain, very truly yours,

HENRY HOARE.

P.S. If you have not seen a copy of the programme for the
 30 ensuing Visitation of the Bishop of Norwich, you will peruse it with interest. You will, however, see that my Plan differs from that proposed by his Lordship, according to which it would appear that the whole body of the Churchwardens are formally invited to discuss the "effective ministration on
 35 "the part of the Clergy of Church Ordinances in the House "of God." The Lay Association, in the Diocese of Bangor, has had in hand a similar work, though not under direct Episcopal sanction.* All Lay Prelacy is, in my opinion, bad.

* See pages 303, 308, 310 (Note), 338, 341 to 343, 356, 368, 390.

"DIOCESE OF NORWICH.

" ST. MARY TOWER, IPSWICH,

" Wednesday, June 16, 1858.

*" The Bishop being desirous, in his Visitation, to promote solemnity
" and spiritual communion in the services of the Church, and 5
" practical utility and mutual edification in the after proceed-
" ings, requests the particular attention of the Clergy and Church-
" wardens to the following directions :—*

" Hour. Min.

" 10 0.—THE CHANCELLOR will be in attendance to
" enquire into the Presentments of the old Church- 10
" wardens, and to receive the Declarations of the
" new Churchwardens.

" THE REGISTRAR will receive the Papers to be
" exhibited by the Clergy.

" 11 0.—DIVINE SERVICE will be held as follows :— 15
" MORNING PRAYER.

" A HYMN.

" THE COMMUNION SERVICE.

*" ¶ After the Nicene Creed will be sung a HYMN ; and
" then, time having been allowed for those to leave the 20
" Church who do not purpose to receive the Holy
" Communion, the order for the Administration of the
" Lord's Supper shall be proceeded with.*

" THE ALMS received at the Offertory will be given,
" IN NORFOLK, to—1. The Diocesan Board of Edu- 25
" cation ; 2. The Norfolk and Norwich Hospital ;
" 3. The Yarmouth and Lynn Hospitals. IN SUFFOLK
" to—1. The Diocesan Board of Education ; 2. The
" East Suffolk Hospital, Ipswich.

" Divine Service being concluded—the Names of the 30
" Clergy will be called over, and the Bishop will deliver
" his **CHARGE.**

" The Chancellor and Registrar will transact any business
" not disposed of.

" 3 0.—The Bishop will preside at a **CONFERENCE**, at which 35
" he earnestly requests the attendance of the Clergy
" and the Churchwardens.

**" SUBJECT :—Church Ordinances in the House of God ;
" their effective ministration on the part of the Clergy ; a
" more general and regular attendance upon them, with 40
" a more intelligent, devotional, and congregational
" use of them on the part of the People.**

" The Clergy and Churchwardens are requested to secure, by
" their example and influence, a punctual attendance at the 45
" hour appointed for Divine Service ; also to approach the
" Lord's Table in the order arranged by the officials of the
" Church ; and to secure as early and as full an attendance
" as possible at the Conference by transacting their business
" with the Chancellor and Registrar before Divine Service, so 50
" far as the time and their own convenience will allow.

" REFRESHMENTS will be provided in a room near to the
" place of Conference, at a charge of 2s. per head.

LONDON,

Monday, May 3, 1858.

TO HENRY HOARE, Esq.,
FLEET STREET.

MY DEAR SIR:

Until the receipt of your last Letter, I had not fully comprehended the extent of the change in your views. I have been accustomed, for several years past, to associate your name with the idea of "the revival of Convocation," and I was not properly aware of the gradual modifications of your purposes.

5 For my own part, many circumstances rather increase my desire for some body which might fight the Church's battles. The helplessness of her friends in Parliament, in the matter of Church Rates, and the manner in which her Trustees, the Ecclesiastical Commissioners, are now giving away her property
10 *by millions*, at the very moment when the Bishop of Exeter rises in Parliament to complain of her poverty,—concur to make me desire some better means than we now have of maintaining the Church's rights. But the Convocation which came to a stand in 1717, failed from its exclusively Clerical character,
15 and so will any similar body. Not until we have a Convocation which can commence its decrees in the Apostolic style,—
"The Apostles and Elders and Brethren send greeting,"—shall we have any living, acting Convocation stall. This, you will remember, I have often remarked to you.*

20 But I come now to what appears to be your present plan. You prefer to act by Dioceses. This, of course, is a much smaller idea. A Diocese cannot act or speak for the Church, being only a 28th part of it. London, too, might say one thing, and Oxford, another, and the result would be, neutral, or nothing.

25 Still, as I do not wish to criticise, but to assist, I must ask, whether you contemplate anything more than voluntary conferences? If not, then there can be nothing permanent about these. They may endure for three years, or for seven; but they will not become an Institution.

30 Our great Rector, Dr. White, achieved an Institution. By his single act, he founded Sion College, where he placed a great Library, and ordained periodical Meetings of the Clergy. And for 280 years past the Clergy of London have met at Sion College, in the hall provided for them by Dr. White.

35 But the Metropolis has outgrown Sion College. It is the home of the City Clergy. But, when it was founded, Westminster was a village, and St. Mary-le-bone and St. Pancras were meadows.

* See page 300.

If Sion College were made commensurate with the present Metropolis, it would be a noble and powerful Institution. It should be removed to the centre of Lincoln's Inn Fields, where a small Crystal Palace might be raised for it. Lincoln's Inn Fields is accessible to London, Westminster, St. Mary-le-bone, and St. Pancras. The Clergy meeting there would exceed 500. 5

Darling's Library should be added to Sion College Library, and so a vast store of Theology would be rendered accessible to all the Metropolitan Clergy.

Meetings should be held weekly, like the meetings of the Society of Arts. Every Clergyman should have the liberty of introducing at the weekly meetings, one lay friend; and as the votes of such a body would have no legal weight or power, if any question were put, all present might equally give their voices. 10

I have sketched out this Plan to shew what might be done to raise an important Institution in the Metropolis, of the kind you seem to desire. It is only necessary to follow Dr. White's example. And I would recommend the consideration of the subject to such Members of our Church as yourself, Mr. Hubbard, Mr. A. B. Beresford-Hope, and Miss Burdett Coutts. 15 20

Yours, Dear Sir, very respectfully,

R. B. SEELEY.

LONDON,

Tuesday, May 4, 1858.

To R. B. SEELEY, Esq.,

FLEET STREET,

MY DEAR SIR:

Although you do not yet quite realize the full depth of my views, I value very highly your Letter of yesterday. Convocation, long since revived in one Province, has done and continues to do all that is possible, and all that I have ever thought desirable, previous to the settlement of the lay question. 25

Such settlement is nearer at hand than you may suppose; and in a way that will, I am persuaded, fully meet the views which you yourself have most justly laid down.

In some Deaneries, particularly in the Diocese of Oxford, Consultees have been appointed. In one Deanery, that of Bray, it is said that there are as many as forty. In due time I hope to hear of something like eight thousand; that is to say, on an average, sixteen in each of five hundred localities. No doubt various conclusions may be formed in the first instance on any given subject, but you will admit that Convocation may advantageously compare them together, and occupy its time well in bringing out an harmonious whole, capable of being submitted for further consideration below, in both Provinces. 30

Meanwhile, we are not idle in London. Mr. Knott and the Committee of Laymen on Church Rates, supported as it is by Ecclesiastical Authorities of the highest consideration in our Church, may be the means of forming a voluntary central body
5 with which a National Synod of Bishops will do well to take counsel on that important question.

The "permanent" element which you desire in Church Councils, exists already in the House of Bishops;—the Laity, though not permanently appointed, may still have their full
10 share of influence. "Voluntary" conferences are by no means to be despised; for they may encourage the Bishops to act in such a way as to influence the deliberations of both Houses of Parliament, and afterwards the Parliamentary Elections. Surely that would be most important.

Yours very truly,
HENRY HOARE.

14, NEW STREET, SPRING GARDENS,
Wednesday, May 26, 1858.

To the Ven. ARCHDEACON ALLEN,
PREES, SHREWSBURY.

15 VEN. AND DEAR SIR :

Many thanks for your most kind call last Friday evening. As was well said in Shropshire, in a discussion on lay cooperation, "*We want a man.*" Now a Meeting has lately been held at Banbury, consisting of the Clergy of the Deanery, and
20 twenty-eight lay Consultees, selected by them, and invited by the Rural Dean, which I hope will really be found to supply the *desideratum*. *A man has been found.*

After a most interesting discussion, a Resolution was unanimously adopted, to the effect that it was "expedient that
25 "such Meetings should be held, at least once every year, for "the mutual support of Clergy and laity; and in order to "afford an opportunity both for common action and for the "best consideration of any subject of Church interest, not involving a doctrinal definition. And that in the present state of
30 "Church matters it was strongly to be desired that Meetings "similar to the present should from time to time assemble in that "Rural Deanery, as the necessities of the Church might require."

Neither Bishop nor Archdeacon was concerned, further than that full sanction was given. The Rural Dean and Clergy did it all. The laymen, to a man, accepted the invitation, and only nine were absent. Let us imitate Banbury.

Yours most faithfully,
HENRY HOARE.

June 30.]

CORRESPONDENCE.

ETC.

No. XXII.

Circular to Members of Council of the Convocation Society.

14, NEW STREET, SPRING GARDENS,

Tuesday, June 15, 1858.

DEAR SIRS:

The numerous replies which I received from Members of Council, in reply to my Circular of April 24, *in which I said that I considered the whole Synodal question settled for the Church of this Realm*,* inspire the hope that you will find time to peruse with care the papers sent herewith, viz., pages 273 5 to 416 of my Correspondence.

Adhering to the substance of my original draft Letter to the Archbishop of York, I have had occasion to recast it, and accordingly enclose a separate paper containing a copy of that actually sent to his Grace,† and the Memorial to the Clergy, 10 as now definitively settled,‡ together with a second Letter to the Archbishop of Canterbury.§

It is now my privilege to state that a reply has reached me this morning from Bishopthorpe. His Grace, writing kindly, avoids committing himself to an opinion one way or the 15 other: therefore, if I find myself duly supported by the Council and Members of our Society, I consider that the way is open to proceed at once in the manner proposed.

Unless I hear to the contrary, within a fortnight, I shall assume your assent; and shall write accordingly to our 20 Members at large.

If, in like manner, no objection arises on their part, I shall immediately proceed to address the whole body of the Archdeacons of England and Wales, in pursuance of Episcopal sanction already received; after which the whole body of the 25 Rural Deans.

It will then be understood that every Member of the Society has before him definite work, in the way of Synodal action, whether on the scale of a Parish, or on that of a Deanery; and that, too, I may truly say, under the highest possible authority. 30

* See pages 317, 320, 327, 334, 335, 336, 368, 407.

† See page 398.

‡ See pages 399, 400.

§ See page 425.

It is unnecessary to add that the circumstances of the times call for the performance of such work with promptness and vigour. Experience shews that the utmost reliance may be placed on the discretion and energy of our Members; a circumstance from which the Society's Executive has never failed to derive instruction and support of the most valuable kind.

I am, Dear Sirs, with great respect,
Your faithful, humble servant,
HENRY HOARE.

SALISBURY,
Saturday, June 19, 1853.

To HENRY HOARE, Esq.,
STAPLEHURST.

DEAR SIR:

In thanking you for Numbers XIII. to XXI. of your "Correspondence," I wish to express the extreme pleasure with which I have read, in No. XIX., a Letter from Mr. Vincent "to a Dissenter of the Independent persuasion, who had become a Churchman," and my admiration of the spirit of wisdom and charity which pervades the whole of that document.

If we had, all of us, more of the loving and gentle spirit of your excellent friend, how different would be the state of things in this country, and what a wonder and a blessing would the Church of England be! It would then indeed be an United Church, and men would be compelled to confess that God was in her of a truth.

Together with these papers, I have again read over the whole of your book. I see in it the evidence of immense labour, and the condensation of ten years' anxious thought and study, on the part of many wise and thoughtful men. Nor can I help being struck with the magnitude of the practical results which I consider to have been at length obtained, in proportion to the feebleness of the immediate instruments and means employed. We are thus constrained to acknowledge the hand of a higher power than that of man, and to rejoice in the belief that the blessing of God has

accompanied the Society's labours. Having been, in God's Providence, put into the foremost place, you have, as I know, oftentimes complained of the weight resting upon you. Looking at the greatness of the work, and seeing how much yet remains to be done, you have sometimes been disposed to lament 5 an apparent absence of that sympathy in your labours, which the matter in hand seemed to demand. This feeling is natural, it is always experienced by the pioneers in a great undertaking. But, while it is true that strength for the occasion can only be looked for from one source, you may be sure, as I am, that 10 if every Member of the Society were to write, as I am now doing, the expression of his feelings, you would have an amount of honest sympathy and warm-hearted approbation, calculated to encourage hopeful and cheerful perseverance on the part of all engaged in the good work. Nor are words and 15 feelings without value, although I am aware that the time is now come, when, with great justice, you are looking for something more, that is to say, for deeds; and, specifically, for an active and zealous cooperation on the part of every Member of the Society, in working out the Plan for Lay Consultation 20 in every Rural Deanery, which has the approval of His Grace the Archbishop of Canterbury and the Bishops generally, and is not objected to by any. It is, however, a great work, the full accomplishment of which we can only expect to see brought about by slow degrees. 25

Let us, in the words of Mr. Vincent, "pursue our plans of " Church reformation and revival in the spirit of the following " words: 'By this shall all men know that ye are my disci- " 'iples, if ye have love one towards another;'" and then, as he also says, "If we do our duty, humbly, firmly, and with a 30 " single eye, we have no right to be *over anxious* about the " results. Let us only plough and sow in faith, and with an " honest mind, and in *His own good time* God will give the " increase."

Allow me to conclude with the hope that you will require no 35 apology for what I have written, but will receive it with the kindness which you have so long and so invariably shown towards

Your very faithful servant,
GILLET J. OTTAWAY.

BANGOR,

Wednesday, May 26, 1858.

TO HENRY HOARE, Esq.,
STAPLEHURST.

MY DEAR SIR:

In looking over some of the Papers which have been forwarded to me on the subject of "Lay Cooperation," certain thoughts occurred to my mind, which I have been urged to communicate to you.

- 5 That there should be an organization of the laity, based on large and enlightened principles, in connection with our Church, is what has been long felt as a *desideratum*, and what many of my brethren in the ministry are endeavouring to promote, especially in populous districts.
- 10 One of the chief reasons which make me think this desirable, is the fact that, generally speaking, the mass in connection with our Church is passive; and that, until we shall have succeeded in rendering it active, by engaging its cordial sympathy and cooperation, we clearly cannot accomplish much
- 15 good on an extensive scale.

- But such active cooperation must be based on sound and enlightened views, to be diffused among the adult and growing population of our Parishes in a free and conciliatory manner : * for, without the advantage of a continuous course of elementary
- 20 training in religious principles, extending beyond the usual period of youthful instruction, the unqualified adherence and good will of the more populous classes cannot be secured by the ordinary teaching of our Schools and Churches, or by the most undeniable proofs of kindness, of self-denial, of friend-
- 25 ship, or of favour, on the part of the most liberal of the lay Members of our Church.

- A mere glance at the state of religious parties in this kingdom, which, for the most part, are taxed towards the support of their respective systems, will shew, that the cooperation
- 30 of the lower and middle classes does not depend upon pecuniary considerations, but, on the contrary, upon a systematic training in the particular religious views, in favour of which their affections are enlisted.

If, then, it be found, that the numerous systems of mental training carried on around us,—of which all certainly cannot

* See pages 70 to 72.

be right,—will gain the active cooperation of the mass of our people, whilst such cooperation cannot be gained by mere worldly considerations, we may conclude that all union based on expediency is fluctuating and transitory, while that which is based on principle and conviction, (whether right or wrong,) 5 will most probably be deep-rooted and permanent.

Hence, the apathy of our Church laity should, perhaps, be ascribed not solely or principally to the want of organization, but also to the want of proper training in the principles, the doctrines, the discipline, and the formularies of the Church. 10 This training, (which the circumstances of our country render necessary,) should be supplemental to the formal exhortations of the pulpit, and to the more elementary, but often ineffective, teaching of our National Schools.

There are special reasons which suggest the necessity of 15 such general training of our laity, viz., that, in general, they are imperfectly acquainted with the polity of our Church, and with the workings of Dissent in this country ;—that, from association and habit, a vast proportion of them entertain dissenting views, under the impression that they are ecclesiastical and 20 Scriptural ;—that they do not know the true relation of the Church towards Dissent, or that of Dissent towards the Church ; and that, owing to such confused and imperfect views on their part, the Clergy are often misunderstood or misrepresented, and, owing to needless objections or fears, fail 25 to obtain their sincere and active cooperation.

Upon the whole, I do not find that the richer and more educated classes are better informed on these points than the lower ; or that the mediating aid of a poor parishioner is less effectual in gaining or conciliating a stray brother, than the 30 pecuniary bounty of his more wealthy neighbour. It is well known in dissenting districts, that a Clergyman's advice, if delivered personally, will often fail and be fruitless, whereas, if conveyed through the medium of a poor lay friend, it might be received without prejudice, and be attended with 35 benefit ;—an additional proof that the assistance of the poorest of our parishioners, no less than that of the wealthiest, may sometimes be serviceable ; for "those members of the body " which seem to be more feeble are necessary." (1 Cor. xii. 22.)

As regards the *modus operandi*, you are right in a certain 40 sense to begin with Convocation ; but you should not rest there, for simultaneously, (if possible,) your scheme, as you

propose, should reach every Parish, and comprise all classes. As you reject the principle of popular election, there can be no objection to your Plan, if it be made sufficiently comprehensive. Every thing like exclusiveness should be guarded
 5 against in a matter of this kind. And it should be borne in mind, that the probable result of the union of a few only of our wealthier brethren with the Clergy in their deliberations would scarcely exceed the setting on foot of some work of charity, (some scheme of munificence, it may be, in a particular neighbourhood,) such as the education of the young,
 10 the building of a Church, or the signing of a Petition to Parliament, &c., &c.; and there it would end. This, in fact, is what frequently occurs; for it is a characteristic feature of most of the schemes which have originated in our Church,
 15 except such as are connected with education, that they begin at the wrong end,—with the wealthier classes, who are already our friends, and not with the poor, who, owing to our coldness or neglect, are too much estranged from us. The Church of England, however, has been usually called “the Poor Man’s
 20 “Church;” let it then really be the Church of the Poor: and if it be intended to effect a union of all classes on a basis of principle, rather than of interest, surely every movement in its behalf should be popular.

In order, however, to accomplish this object, viz., the leavening of the whole mass, as far as may be practicable, so as to meet the present requirements, it will be highly desirable that an Association should be formed in every Parish, consisting, like a family, of male and female, old and young; none perhaps under twelve years of age; all to be members
 30 of the Church by baptism and profession.

Such Associations, if sanctioned by the several Bishops, might become general, and be exceedingly useful, as well as productive of much spiritual advantage to the Church. It is scarcely needful to add, that, wherever established, they should
 35 invariably be under the superintendence and control of the Incumbent, or of the Officiating Minister.

In each Parish, the objects of the Association should be;—to promote the best interests of the Church; to defend it against misrepresentation and encroachment; to enliven its
 40 services; to support its societies and charitable institutions; and to strengthen and extend its ministry.

To carry on this work effectually, it will be necessary to

instruct, to explain, to undeceive, to defend, to point out errors, to inculcate right views : and the whole should be done in a familiar or conversational way, each layman being allowed an opportunity of consulting the Clergy, and the Clergy giving their homely admonition and advice to the laity, in a manner 5 which the pulpit will not admit of, but which the peculiar circumstances of the poor seem to require.

These Parochial Meetings may also afford seasonable opportunities for the encouragement of District Visiting, collections on behalf of Missions, the education of the young, and church-building ; and generally for the promotion of any good scheme that may create an extended interest and sympathy in behalf of the Church. 10

The Meetings should, moreover, be held periodically in each Parish, and in whatever manner may be found necessary, the same broad principles being uniformly maintained : still they should be considered, not in the least as entrenching on the work of the pulpit, but rather as supplementary thereto, and as a useful substitute for the good old system of *Catechizing*, the neglect of which, it may be, has been the means of handing over large masses of our population to those whose dogmatic teaching supplies what that system, if continued to a more advanced age, might have supplied more legitimately and more effectually. 20

Let all the Members be enrolled, so that they may know that they are Members, and for what purpose. A copy of the Rules should be given to each on admission ; the small fee paid for the same to be applied, (together with subscriptions if required,) towards paying the expenses of the Association. 25

This I would humbly propose as a brief outline of what might be called the Parochial Association System. The Plan would not create a Church within a Church, for it would not exclude any : it would simply afford to those who are willing an opportunity of offering their active cooperation and assistance to their Clergyman, while it might be the means of securing their unengaged affections on behalf of religion and of truth. 30

It now remains to consider, briefly, an important point, viz., how Parochial Associations may be made useful in a collective capacity, and on a general scale. 40

When any such Association has selected its officers,—if such arrangement shall be deemed advisable,—they and other

members thereof who shall be qualified and willing, together with such as are known promoters of works of charity in connection with the Church, Members of the Legislature, Magistrates, Churchwardens, &c., would be available as Consultees at Buridecanal Meetings, and might be admitted by the Rural Dean, on the recommendation of their Parochial Minister, at an Annual, Half-yearly, Quarterly, or other Meeting.

The objects contemplated by the Buridecanal Meeting would be similar, no doubt, to those of the Parochial Associations; except that they would probably be limited to questions of a higher kind, affecting immediately the Church's more important interests.

The result of what I have written is this:—

1. Let the Parochial Associations be regarded as nurseries to the Church.

2. Let Buridecanal, Archidiaconal, Diocesan, and Provincial Consultees be selected from the Parochial Associations, together with charitable persons or benefactors, Members of the Legislature, Magistrates, Churchwardens, &c., all with their own consent, subject to the approval of the Clergy, and convened *pro re nata* to meet them.

Such Consultees would be proper and efficient persons, not acting solely on their own responsibility, but able from their knowledge of, and association with, the mass, to communicate to the Clergy the aggregate opinions of the laity: they would also have the advantage of some preliminary information on Church questions, so as to be able to give advice upon them more judiciously than if they had never consulted their brethren, lay or Clerical, on such important subjects.

On any other terms, if I am not mistaken, the cooperative assistance of lay Consultees, in purely Ecclesiastical matters, would be not unlike the aid that might be expected by a conclave of solicitors, or of medical men, seeking, by the help of their clients or patients, to develop the practical science of their respective professions.

I remain, My Dear Sir, .

Yours very faithfully,

E. PUGHE,

Vicar of Bangor.

14, NEW STREET, SPRING GARDENS,
Wednesday, June 2, 1858.

The Most Reverend

The LORD ARCHBISHOP OF CANTERBURY,
 PALACE, LAMBETH.

MOST REV. AND DEAR LORD ARCHBISHOP :

In anticipation of the important interview with a deputation from the "Committee of Laymen," which has been fixed for this morning at the Bounty Office, I have the greatest pleasure in submitting to your Grace the following Letters from the whole of the Welsh Bishops, in addition to the Bishops of 5 Winchester and Chichester.

" ST. JAMES'S SQUARE, S.W.,
" Whit Monday, May 24, 1858.

"To HENRY HOARE, Esq.,
 " STAPLEHURST.

" MY DEAR SIR :

" I have no difficulty whatever in assuring you of my hearty concurrence in your desire to promote lay cooperation in every practicable way. In addressing the Clergy of my Diocese, I have frequently urged this principle upon them ; and personally I have derived the most important advantages from lay assistance in 10 furthering various plans of Church and School extension.

" Both my Archdeacons sympathize with me in this feeling, and in communicating with them, according to the intention you announce, you may confidently rely on meeting with a cordial 15 response.

" I am,

" My Dear Sir,

" Very faithfully yours,

" C. WINTON."

" PALACE, CHICHESTER,
" Whit Tuesday, May 25, 1858.

"To HENRY HOARE, Esq.,
 " STAPLEHURST.

" MY DEAR MR. HOARE :

" I have to thank you for the copy of your "Hints on Lay Co-operation," which I duly received here, and carried carefully with me to town.

" Your proposal is quite in accordance with the sentiments I have always entertained ; indeed, I may say that I have brought its 20 principle forward in each of my last two Charges.

" Believe me,

" My Dear Mr. Hoare,

" Yours faithfully,

" A. T. CICESTR."

" MAURIGY'S HOTEL, 1, REGENT STREET,
 " Saturday, May 22, 1858.

" To HENRY HOARE, Esq.,

" FLEET STREET.

" MY DEAR SIR :

" Allow me to offer you my best thanks for your communication
 " of yesterday, and the copy of your intended letter to the Arch-
 " bishop of Canterbury, as well as for the copy you have sent me
 " of more than one Edition of your Pamphlet. You may be assured
 5 " that I highly value the zealous cooperation of yourself and your
 " friends and associates of the Laity, in every thing that concerns
 " the peace and welfare of our Church.

" I signified my approbation of the Lay Association proposed to
 " be held in my Diocese, provided the neighbouring Clergy would
 10 " attend the Meetings, to regulate the proceedings, and keep good
 " order. In some parts of Carnarvonshire, these Meetings were
 " conducted in a very satisfactory manner, but in Anglesea they
 " met with no success.

" A Letter which I have received by this day's post, from our friend
 " Mr. Vincent, communicates to me some fresh Resolutions that
 15 " have been entered into by the Clergy of his Deanery on the subject
 " of lay cooperation. It remains to be proved how far they can be
 " carried into effect.

" I cannot express too warmly my sincere and cordial thanks to
 " you for your zealous exertions in this and every cause that con-
 " cerns the real interests and efficacy of our reformed and evan-
 20 " gelical branch of the Church Catholic and Apostolic. My hope
 " and prayer is, that their results may be as beneficial to our Zion
 " as you intend and anticipate.

" Yours very truly,

" C. BANGOR."

" BISHOP'S COURT, LLANDAFF,
 " Saturday, April 27, 1858.

" To HENRY HOARE, Esq.,

" STAPLEHURST.

MY DEAR SIR :

" Though I wished the paper sent to you, *as a whole*, to be con-
 " sidered private, I have no objection, if you think fit, to your
 25 " making public use of the passage which I scored at the side.

" Believe me, My Dear Sir,

" Yours faithfully,

" A. LLANDAFF."

The following is the passage to which his Lordship alludes :—

EXTRACT FROM MINUTES OF MEETING OF RURAL DEANS
 AT BISHOP'S COURT, LLANDAFF.

April 7, 185.

30 " The Bishop requested the Rural Deans to consider at their
 " several Ruridecanal Meetings the following question, and to
 " favour him with the opinion of the Clergy upon it :—' What
 " steps ought we to take in this Diocese in order to awaken among
 " the Lay Members of the Church a zealous interest in her
 " welfare, and a willingness to cooperate with us in the promotion
 " of Church objects ?'

HOLMWOOD, NEAR DORKING,
Monday, May 24, 1858.

TO HENRY HOARE, Esq.,
STAPLEHURST.

MY DEAR SIR:

I feel much obliged to you for the opportunity you have given me, of correcting some misapprehensions concerning your views in regard to Synodal action, under which I had been labouring.

- 5 The hesitation which many of us have felt in reference to Convocation, is based on a fear, lest it might exercise its legislative powers to the oppression, not to say suppression, of reluctant minorities. A body of Clergy, dealing in matters that would infallibly be regarded as cases of conscience, would
10 strive as for life and death, and the side which won the victory of votes would so bind down the other side to their views, that they must as honest men secede.

- But I see that your plan leaves Convocation as it is, and contemplates no further facilities than it already possesses for
15 the exercise of its legislative powers,—a body that may deliberate on things lawful, *but may do nothing*, unless the Imperial Legislature decide that it should carry out any given suggestion.

- Then I understand that your ultimate aim would be to bring
20 about a lay cooperation of willing and able Churchmen in every part of the United Kingdom. You would have each Clergyman invite such of the laity in his own Parish, as might be willing and qualified, with due consultation, to promote Church objects in the Parish. You would carry out the same idea for
25 each Rural Deanery, Archdeaconry, Diocese, and Province; and in all cases you would avoid the difficulties connected with elections, the consulting laymen being obtained by the simple process of invitation by the Clergy.

- Of course all this implies more or less difficulty in details,
30 and in carrying out the plan; but I feel that such a prospect of lay cooperation with the Clergy is in itself most refreshing and encouraging, especially in these days when our unscrupulous enemies are casting away their sham pleas of “science,” and openly avow their object of de-nationalizing
35 our Church under the pretence of getting rid of Church Rates.

I feel convinced that a large number of Clergy who would dread to entrust a Clerical Convocation with power to compel

minorities to submit to their views or measures, would be heartily with you in your proposal for bringing about a real substantial cooperation of laymen in defence and extension of our glorious Reformed and Protestant Church, and in utilizing its resources. The only doubt that I can imagine concerning 5 your plan would be, whether it gave the laity their proper place and weight. But *practically* I believe that the influence of laymen so invited would be effective, and would be sure to tell, whether for checking inconsiderate measures, or sanctioning and suggesting such as are desirable. And both parties, 10 lay and Clerical, would have the benefit mutually of ascertaining how such measures appeared to minds of different habits and training from their own.

On the whole I can not but wish you every blessing in your most persevering, and in many respects uphill work, of inducing those most concerned to act upon your views. 15

At our approaching aggregate Meeting of the Clergy of this Archdeaconry at Guildford, on the 21st of next month, I hope I may be able to circulate your papers, and perhaps to disabuse 20 some minds of the mistaken notion that this is a party movement, with the view of forwarding some party object of an extreme section in our Church.

Believe me, My Dear Sir,

Very faithfully yours,

EDMUND D. WICKHAM.

14, NEW STREET, SPRING GARDENS,

Friday, June 25, 1858.

To the EARL of SHAFTESBURY,
GROSVENOR SQUARE.

MY DEAR LORD:

Herewith I have the pleasure to forward by the hands of Mr. R. B. Seeley my book of "Hints on Lay Cooperation," and Correspondence continued to page 416, together with a 25 Letter to the Archbishop of Canterbury, dated June 2,* and the Letter actually sent to the Archbishop of York,† from whom I have a kind reply, enabling me to proceed with the Plan which I mentioned to your Lordship some time since.

You will also find enclosed a Letter to our Society's 30 Council,‡ and three to myself, viz., from Mr. Ottaway,§ from

* See pages 425 to 427.

† See pages 417, 418.

‡ See page 398.

§ See pages 418, 419.

the Rev. E. Pughe,* and from the Rev. E. D. Wickham.† The latter is important, because it indicates the cause which has probably hindered many from cooperating with me. As far as I am concerned, I can only lament the delay. The impatience and prejudice manifested, I could only hope to see removed by time.

To be quite candid, as I mentioned lately to Mr. Seeley, a change has occurred in our views, as will be apparent from the following Letter, addressed to Mr. Rivington, A.D. 1851:—

“39, ESSEX STREET, STRAND,
“February 3, 1851.

“DEAR SIR :

10 “As it is not unlikely that enquiries will be made at your house respecting the Convocation, I venture to trouble you with the following statement :

“By virtue of the *the Queen's Writ* the Convocation stands *prorogued* from the 11th of December last to Wednesday next.
15 “In the ordinary course of things, the Archbishop would then have attended at the Jerusalem Chamber with some of the officials, and after the necessary papers had been read, would have adjourned the Convocation to some day near the time when Parliament usually breaks up.

20 “Arrangements have now been made for the presentation of a Petition, adopted at the Public Meeting at Freemasons' Hall on the 14th ultimo ; and it has been ascertained, that it is competent for the Convocation to receive such a Petition, and also that the object prayed for, viz., an Address to the Crown from the Convocation itself for licence to deliberate, is within the competency of
25 “Convocation.

“It is probable, therefore, that upon the reception of the Petition, and the propriety of complying with its prayer, some discussion will arise, before the adjournment takes place.

30 “Parties desiring further information, may apply personally, at this Office ; and letters addressed to the Secretaries of the “METROPOLITAN CHURCH UNION, will receive immediate attention.

“I am, Dear Sir,

“Your faithful servant,

“HENRY HOARE,
“*Chairman of the Meeting*
“*of January 16th.*

“To FRANCIS RIVINGTON, Esq.

“P.S. It is at present understood that Convocation will meet on “Wednesday, at 12 o'clock.”

The Act which regulates the constitutional action of the Provincial Synods of England is the Act of Submission ; and
35 I do not hesitate to say that it has been either not understood, or forgotten, or else misinterpreted. The world now knows that Convocation, if allowed to meet at all, may deliberate

* See pages 420 to 424.

† See pages 428, 429.

on things lawful. Our Bishops continually meet and take counsel together, and the peculiarity of Convocation is, that the general body of the Clergy are permitted to take part in their discussions,—an important matter surely to those who do not feel that full reliance is to be at all times placed in the Episcopal body. We know the difficulties which surround their path. Some people call them cautious, others timid. All feel that they should not move hastily, and that when they do move, they had better move with advice.

The enclosed extract from a book lately published by the Rev. J. Fendall, one of the Proctors for the Clergy of the Diocese of Ely, may be mentioned as another proof of the progress of the whole question.

“SUGGESTIONS ON THE SUBJECT OF “LAY COOPERATION IN CHURCH MATTERS.

“BY THE REV. J. FENDALL.

*“Rector of Harlton, and one of the Proctors in Convocation for the Clergy
“of the Diocese of Ely, late Fellow of Jesus College, Cambridge.*

“That the Bishops shall require the Incumbents in each Parish in their respective Dioceses to convene a Meeting of the faithful laity, who are in full communion with the Church, on some day preceding Easter in each year, by a notice affixed to the Church-doors on the preceding Sunday, for the purpose of electing, out of the body thus convened, one or more Synodsmen, to attend on their behalf at the several Synods in the Diocese.*

“That the Incumbents, or in their absence their Curates, shall preside at such Meeting, take the votes of the electors, and have power to reject any votes improperly tendered, (subject to an appeal to the Ruridecanal Chapter,) and shall return to the said Chapter the persons duly elected as Synodsmen.

“That the Rural Deans be required to hold Decanal Chapters four times in each year, viz., at Easter, Whitsuntide, and Christmas; at which all Incumbents and Curates, Churchwardens and Synodsmen, of each Parish in the Deanery, shall attend.†

“That at the said Chapters the returns of the Synodsmen shall be received, and appeals respecting their Election shall be heard and determined.

* “Anciently the way was to select a certain number at the discretion of the Ordinary, to give information, upon oath, concerning the manners of the people within the district, which number the rule of the Canon Law upon this head evidently supposes to have been selected while the Synod was sitting, and the people as well as the Clergy in attendance there. But in process of time this method was changed; and it was directed in the citation, that four, six, or eight, according to the proportion of the district, should appear, together with the Clergy, to represent the people, and to be the Testes Synodales, as the Canon Law elsewhere styles them. Gibs. Tit. XLII. cap. 3.

† “Lyndwood, Lib. i. Tit. de Constit. verb. Cap. Rur.

- “ That, under the sanction of the Rural Dean, discussions shall be held on local matters affecting the Church within the Deanery ; Presentments* be framed for Visitations; and Representations prepared on such matters as the Chapter may consider
- 5 “ deserving the attention of the Archidiaconal or Diocesan Synods.
- “ That the Clergy shall elect one of their body, who, together with the Rural Dean, shall represent them, and the Churchwardens and Synodsmen shall elect one of their own body, being in full communion with the Church, who shall represent them respectively in the Archidiaconal and Diocesan Synods.†
- 10 “ That at the Visitations of the Archdeacon and the Bishop of the Diocese, the Rural Deans, and the Elected Clergy, Churchwardens, and Synodsmen, shall be invited to confer with the Ordinary on such matters relating to the Church as he shall
- 15 “ think fit to propose to them.
- “ That the representations of the Rural Chapters shall be laid before the Synod.
- “ That *gravamina* and *reformanda* to be presented to Convocation shall be submitted to the consideration of the Synod and be
- 20 “ prepared for presentation.
- “ That Petitions to the Houses of Parliament on matters affecting the Church shall then be drawn up and signed by those present, as representing the Clergy and faithful laity of the Diocese.”
- 25 Considering that the learned writer was a Member of the Committee on Lay Cooperation, it is impossible not to attach weight to his opinion ; but the whole question has now made such great and rapid strides, that at the present moment there is no room for any divergent Plans, whatever their
- 30 intrinsic merits. Something must be done. Of this there can, I think, be no doubt ; and it seems to be the part of wisdom to stereotype nothing at first, but gently to make experiments, any portions of which can be recalled or amended, with a view to the final adoption of Plans which, being seen
- 35 to stand upon the solid ground of actual trial, will be generally felt to be appropriate to the feelings as well as to the convenience of the several parties concerned ; in other words, conformable to the requirements of the whole Church.
- 40 Your Lordship will probably observe with interest to how great an extent the practice of the present Bishop of St. Asaph has, as a matter of fact, formed a precedent.

Very faithfully your Lordship's,
HENRY HOARE.

* “ Canons, A.D. 1603, No. 109, et seq.

† “ The report to be made to the Bishop concerning the manners of the Clergy and people, rendered them *necessary attendants* on the Episcopal Synod or general Visitation. Gibs. Tit. XLII. cap. 8.”

shall
Dean-
senta-
sider
nada
ether
war-
ing in
n re-

op of
urch-
the
shall

laid

roca-
d be

fect-
hose
the

the
ach
ade
ent
eir
ere
of
ke
ed,
en
y
t-
s,

w

.

o
ul



